

NAISHKARMYASIDDHI

By Suresvaracharya



Volume 1

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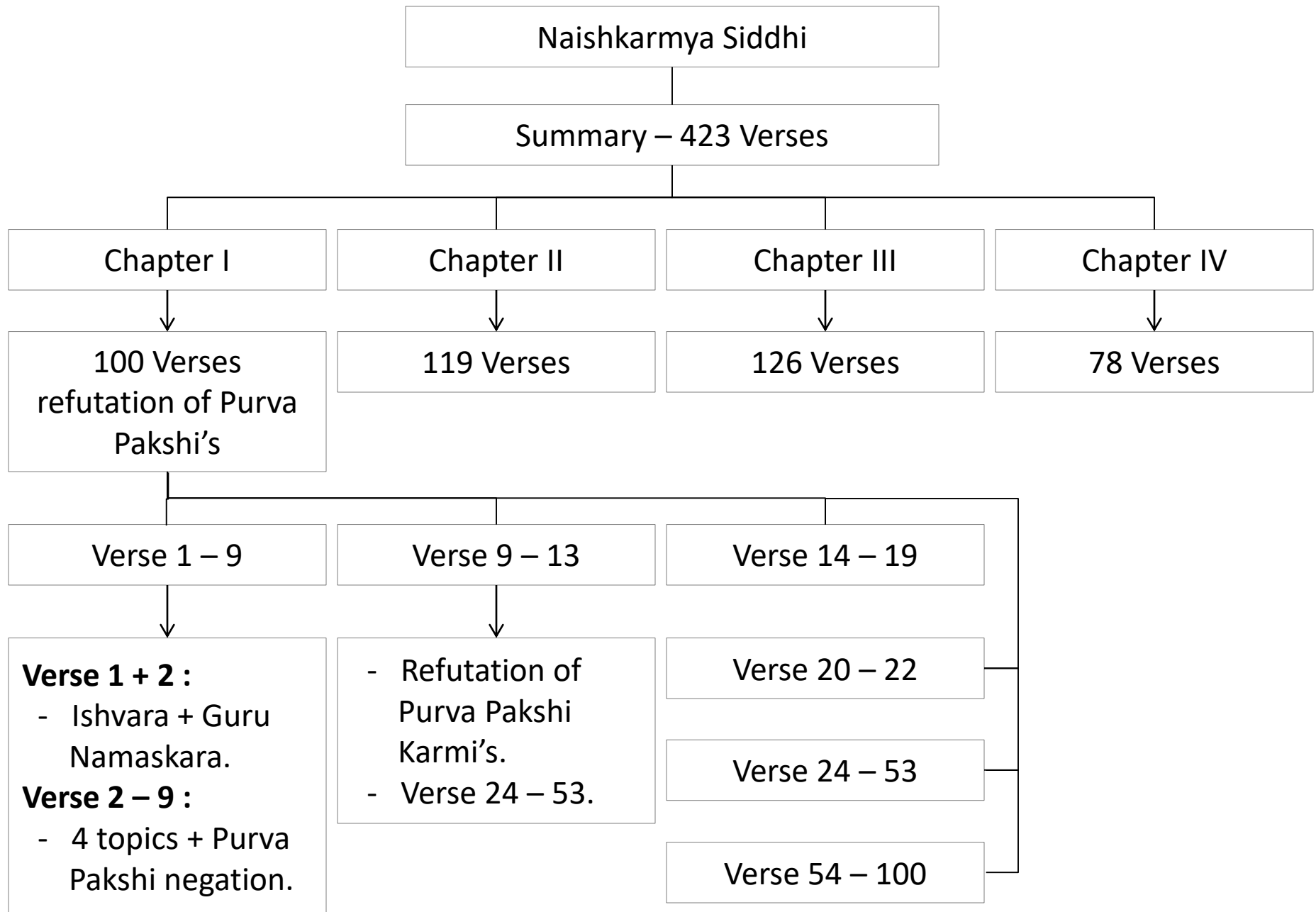
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Summary



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S. No.	Chapter	Total Verses	Topics	Verses
1.	Chapter 1	100	Introduction	1 – 8
			Purva Paksha Trayam	23 – 53
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2.	Chapter 2	119	Atma Anatma Viveka	
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	Total	219		

S. No.	Chapter	Total Verses	Topics	Verses
3.	Chapter 3	126	Mula Vidya Vichara	
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Chapter 1

1) How Agyanam Samsara Karanam?



2) Purva Pakshi : To Vedantic Teaching

a)

i) Karma cannot give Moksha :

- Karma is Product of ignorance which is parent.
- Karma will protect parent.
- Karma perpetuates ignorance.

ii) Karma gives Anitya Phalam, finite.

iii) Karma gives other Phalam - Dharma – Artha – Kama not Moksha.

iv) Karma criticised by Sruti.

v) Can't avoid Kamya Karma Prarabda based.

vi) Karma useful for Chitta Shuddhi not Moksha.

b) Jnanam + Karma Samuchhaya :

i) Belong to 2 different time, can't be combined (youth, Old age).

ii) When Jnanam comes, plurality eliminated. Light – Darkness – can never exist together.

iii) Jnanam negates qualifications required for Karma.

iv) When Jnanam comes, mumuksha becomes Mukta.

v) Respect total Veda Purva + Anta.

- Linearly exist not simultaneously.
- 1st Karma, purify – then Jnanam.

c)

i) Jnanam not part of Karma

- Jnanam gives benefit by itself.
- Tarati Shokam Atmavitu, Brahmavitu Aapnoti Param, Parikshya Lokaan.

ii) Isavasya – Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

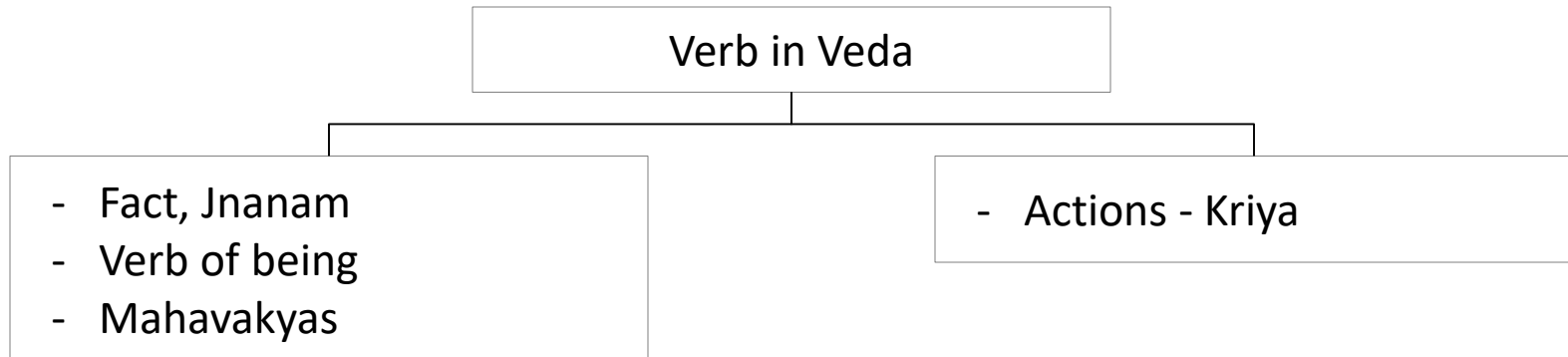
Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Do karma till end of life.
- Jnani drops Deha Abimana – hence no karma.

iii) Veda purva talks about Karma only.

iv) Verbs talk of action – Kriya Padam and Jnana Padam.

Sureshvaracharya :



Mahavakyas :

- You are pure being / Brahman → Tat Tvam Asi.
- I am pure being → Aham Brahma Asmi.
- Pure being is consciousness → Pragyanam Brahma.
- This Atma is pure being → Ayam Atma Brahma.
- Know rope snake as rope – solves all problems – no doing action.

Conclusion :

- Ignorance – cause of Samsara.
- Knowledge – means of liberation.
- Mahavakya alone – gives Jnanam.
- Karma can never give Moksha.

Chapter 2

Topic 1 :

Atma – Anatma Viveka :

- Similarities between Body / Mind + World.

a) Drishyatvam :

- Object of experience, Jadam.

b) Bautikatvam :

- Product of 5 elements.

c) Sagunatvam :

- Both with 3 Gunas.
- Shabda, Sparsha, Rupa, Rasa, Gandha.
- Endowed by attributes.

d) Savikaratvam :

- Keep changing, modifying.

e) Agama Pahitvam Body / Mind / World :

- Arrives in waking + dream.
- Resolves in sleep.
- Therefore Body / Mind part of objective universe.

Jagrat	Sattva – Dominant
Svapna	Rajas – Dominant
Sushupti	Tamas – Dominant

- Body / Mind / Universe – Borrows sentiency.

Atma :

- Sentient, observer.
- Lends sentiency to Body / Mind / World.
- Converts inert Body / Mind / Universe into sentient.
- Anatma Vilakshanam.

a) Adrishyam :

- Never object of experience.
- Ever unexperienced, unobjectifiable subject.

b) Abautikam :

- Nonmaterial.

c) Agunam / Nirgunam :

- Free from attributes.

d) Nirvikaram :

- Changeless, Kutastam.

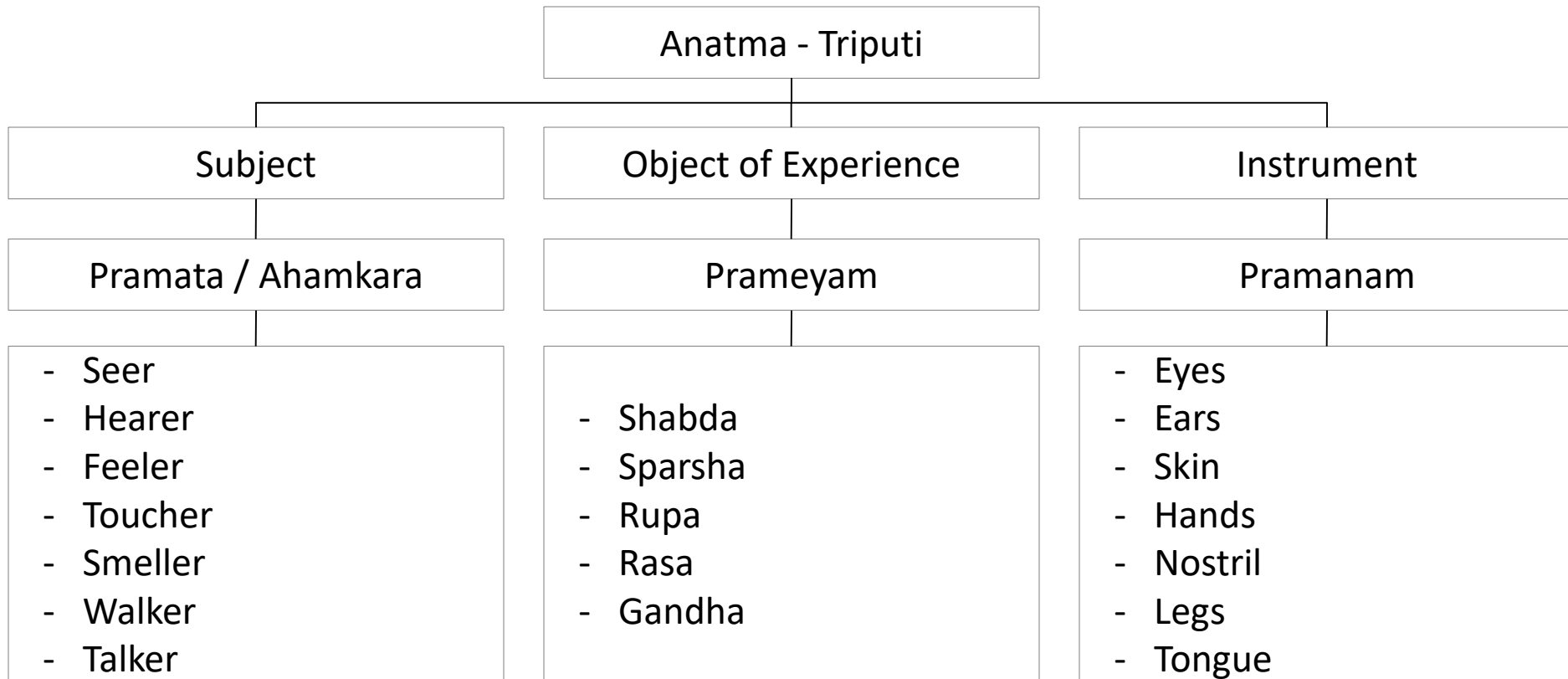
e) Anagama Pahitvam :

- Witness of all arrival + departures.
- Not subject to arrival / departure.

Topic 2 :

Anatma Mithyatvam :

- Lower order of existence, no independent existence.
- I lend existence to Atma.
- Aham Satyam, Jagan Mithya.



- During Sushupti Anatma resolved, Triputi resolved, Ahamkara resolved.
- Anatma exists always in the form of Triputi.
- Each one required to prove existence of other 2.

- Form / colour proved by eyes. Eyes can't be proved without form / colour.
- Pramanams existence depends on existence of Prameyam.
- World resolved in Sushupti, Pramata resolved.
- In meditation, if you remove thoughts, Pramata resolved. You doze off, if you don't have Aham Brahma Asmi Vritti.
- Pramatas existence depends on Pramanam + Prameyam, otherwise artificial blankness.
- Triputi mutually dependent.
- Borrows existence from Sakshi Atma which is outside Triputi.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Mantra 7]

- Turiya neither Vishwa / Teijasa / Pragya – Pramata.
- Turiya is Pramatra, Pramana, Prameya Vilakshanam.

Space, light and Consciousness :

- Medium in all transactions, not participant in any transaction (Consciousness in which all material transactions take place).

Taittiriya Upanishad :

- Brighu = Anna – Annadaha, Sharira – Shariri – Uses this principle of Atma being medium.

Brihadaranyaka Upanishad :

- Chapter 2 – Section 5 – Madhu Brahmana – Asangam, Avyavaharyam also uses this principle of Atma being medium.

2nd Argument :

- Matter can't exist separate from consciousness because,
 - a) Matter can't be identical with consciousness, being contradictory in nature.
 - b) Matter can't exist separate from consciousness. Being Jadam, can't say I am consciousness.
- Therefore matter has seeming existence which is lent by Atma.

3rd Argument :

- **Sruti Pramanat – Kaivalya Upanishad :**

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

- Negates matter.
- World not born, seems to be born.
- World only has seeming existence called Mithya.
- What is existent can't be negated, what is nonexistent need not be negated.
- Only seeming existence can be negated.

3rd Topic : Agyana – Samsara Karanam

- Ignorance of fact – I am of higher order of reality, and all my experienced world are of lower order of reality is cause of Bandah, Samsara.
- I am Asanga nonparticipatory Atma forgotten. I don't give reality to Anatma.
- Ignorance is cause of lending Reality – called Adhyasa, empowering the world to disturb me.
- I create dream (Tat Srishtva), I enter dream (Anupravishatu), lend reality and get disturbed.

4th Topic : Jnana Eva Moksha Karanam

- Jnanam is Moksha Karanam, Adhyasa Nivritti Karanam.
- Disempower world, continue dream and waking, drop reality attached, like TV serial.
- This is Jeevan Mukti.
- Waking world created by me with several Vasanas of different Jivas.
- This Jnanam and Mithyatva Nishchaya only permanent solution to Samsara.

5th Topic : Vedanta Mahavakya Eva Jnanam Karanam

- Jnanam only from Veda Vakyam and Guru Upadesha.

Katho Upanishad :

- Etat Srutva.
- All instruments deals with Anatma.
- Mahavakya alone deals with Atma.

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

- I am non-participant medium, consciousness for all play to go on.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Asi – most important. Differences superficial, seeming Anatma.
- Needs Vachyartha, Lakshyartha enquiry.
- Mithyatva Darshanam we have to get of the universe.
- Aham Brahma Asmi insufficient.
- In Satyatva Vada, law of Karma powerful, no Moksha. Binds Jiva and Ishvara.
- Bagawan free because of his knowledge - creation is Mithya.

Gita :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विदुष्यकर्तारमव्ययम् ॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

- Mithyatva Jnanam alone liberates you.

Chapter 3

3 Topics

Mula Avidya

Mahavakya Vichara

Purva Pakshi Nirasa

Topic 1 :

Mula Avidya

Svarupam

Ashraya

Vishaya

Exists in Atma before
creation

Self / Atma

Sat

Asat

Sat Asat Vilakshanam

- Can't be proved
- Sakshi Siddatvat
- Bring Sakshi Pramanam and it goes away.

- Experienced

Example : Darkness

- Eyes can't perceive
- Being bright light to see, it goes away.

Topic 2 : Mahavakyam

a) Pramanam :

- Anadigata : Reveals new objects.
- Abaditam : Not negated by other sources.
- Saprayojanam : Useful – for Moksha.

b) Maya :

- Reveals samsara in Jiva / Jagat / Ishvara format.
- Traps Jiva.

c) Prakara :

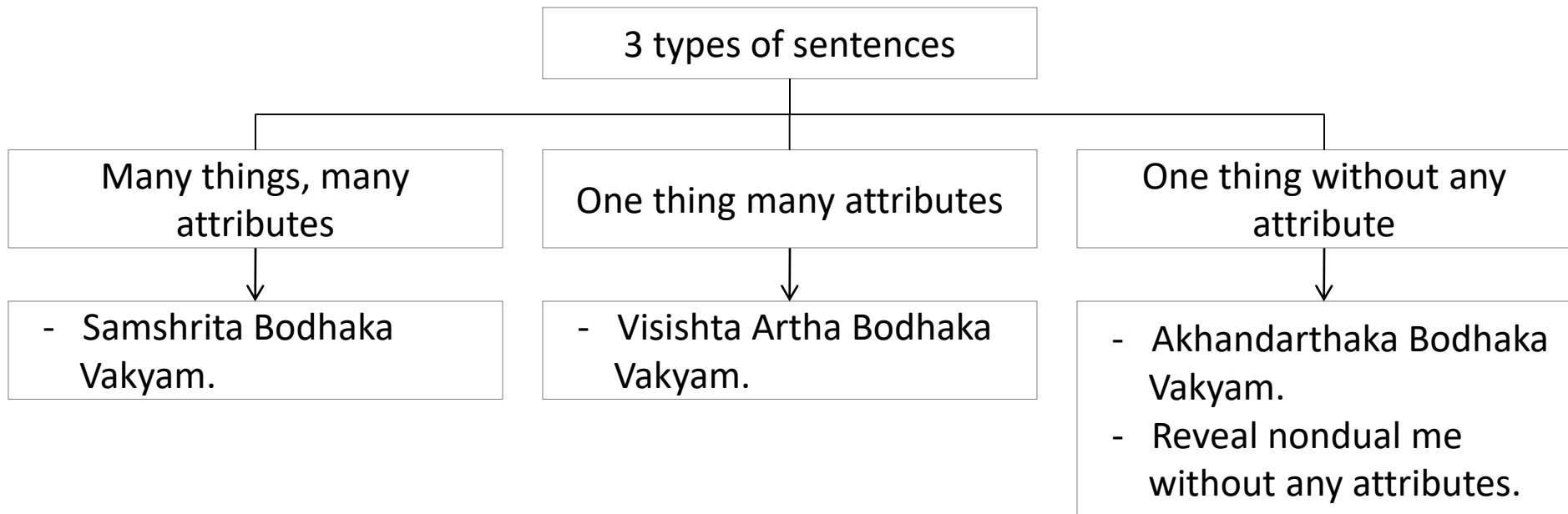
- Mahavakyam helps Jiva to come to Binary format.
- No prepositions in “Tat Tvam Asi”.
- Jiva - from / Near / in / on / away from Paramatma – not mentioned in Mahavakyam.
- Jivatma = Paramatma, Paramatma = Jivatma, one Atma which has status of both, Jiva + Parama – Visishta Attributes.
- Lakshya – Lakshana Sambanda.
- Contradictory features in medium only.
- Substance – Atma – one – negate contradictory features and retain common feature (Gita Chapter 10 + 11).
- Removal of contradictory features is called lakshana – Lakshya Sambanda.

- Apply Baga Tyaga Lashana to arrive at one Atma.
- Find variable / nonvariable factors.
- Sat – Chit Eka Atma without inferior, superior attributes.

3 levels of operation to be done :

- Find out non-variable factor in me and Paramatma.
 - I am - is nonvariable factor.
- Remove variable factor.
- Retain nonvariable factor – I am – Sat – chit.
 - Use above method to arrive at Aham Brahma Asmi.

c) Tatparyam of Mahavakyam :



d) Objections :

- i) Shabda reveals Jati, Guna, Kriya, dravya, Sambanda.

Answer :

- Brahman has Mithya Sambanda not Satya Sambanda. Which is useful for revealing Brahman.
- Ahamkara – Atma – Mithya Sambanda.
- Reveal rope as Adhistanam of Snake Rope.
- ii) Supta Purusha has no Sambanda with words (Shabda has Mysterious power).

Objection :

- Mahavakya – Mithya – how it reveals Satyam?

Answer :

- Reflected face Mithya reveals original.
- Mithya Vakya removes ignorance and self evident Brahman effulgent gets revealed.
- Need not reveal waker for dreamer.
- Reiteration of Mahavakya alone reveals.

Objection :

- Mahavakya – message – I am free – my face not free / my Anubava not free.

Answer :

- Anubava – reflection of Ananda now + then.
- Mind never Ananda Svarupa.
- Try to increase period of reflection.
- When Pratibimba Ananda is not there claim Bimba Ananda.
- Nididhyasanam to remove habitual notions – I am Samsari, I am mind, not for gaining Jnanam.

Chapter 4

Topic 1 : Traya Adayaya Sara

a) Every experience :

Observer	Observed
<ul style="list-style-type: none">- Subject- Atma- Possessor- Lends Consciousness	<ul style="list-style-type: none">- Object- Anatma- Possessed Body / Mind- Borrows Consciousness

- Subject object never interchangeable.
- Body / Mind – complex – grey area.
- Body – 60 years old, referred as my body Instead of this body.
- Someone in the body leaves.
- Make grey black or white.

↓ ↓
Anatma Atma

Step 1	Step 2
<ul style="list-style-type: none">- I know I am Abautikam- Conventional instruments reveal only Bautikam.	<ul style="list-style-type: none">- I know I am not Body / Mind.

- Consciousness = Pure existence = Observer.
- Job of existence – to lend and to be conscious.
- I sat Chit am Adhishtanam of entire universe.

b) Purva Acharya Samvada :

- I am Turiya Atma, not Vishwa / Teijasa / Pragma.

Karana Atma	Karya Atma	I am Turiyam
Pragma	Vishwa / Teijasa	Karana Karya Vilakshanam

c) Mahavakyam : Verses 19 – 53

Step 1 :

- Apply logic of Drishtatvam, Bautikatvam, Savikaritvam, Sagunatvam, Agama Pahitvam.
- Dump Body / Mind / Senses in the world – not grey anymore.
- Paint black Anatma and handover to Ishvara.
- Mental Sanyasi.

Step 2 :

- Hear Mahavakyam as Atma – Sanyasi.
- Aham – Mama Tyagaha.
- Δ format = Grihasta Vesham.

- 5 feature logic makes you mental Sanyasi, Anvaya – Vyatireka logic, Avasta Traya Viveka, Panchakosha Viveka, Drk Drishya Viveka logic.
(Adrishyam, Agunam, Anagama Pahitvam, Nirguna-Atma).

Step 3 :

- I lend existence, consciousness to Body / Mind / Sense organs / Universe.
- Sanyasa = Removal of Ahamkara, Mamakara in Pancha Koshas.

Step 4 :

- Intellectual understanding gets converted to Aparoksha Jnanam without requiring Samadhi Jnanam.

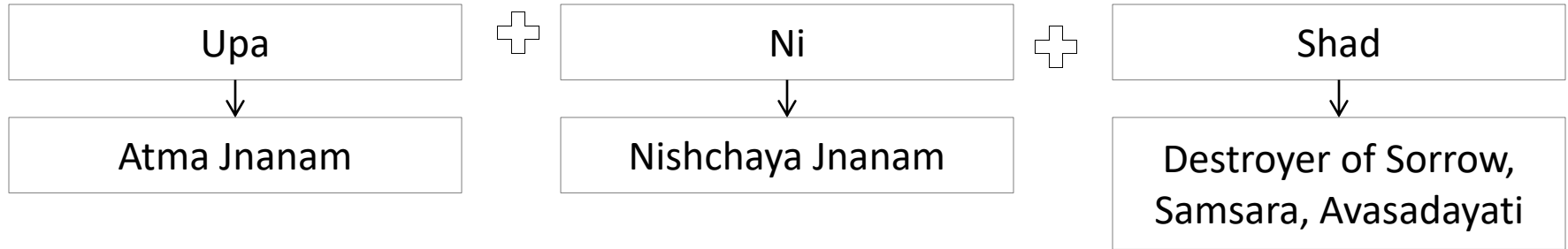
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INTRODUCTION

Introduction :

1) Meaning of Upanishad :

a) Vedasya Antah Bagaha – Upanishad :



- Upanishad is Atma Nishchaya Jnanam which is destroyer of Samsara.

b) Upa Samipya Arthe :

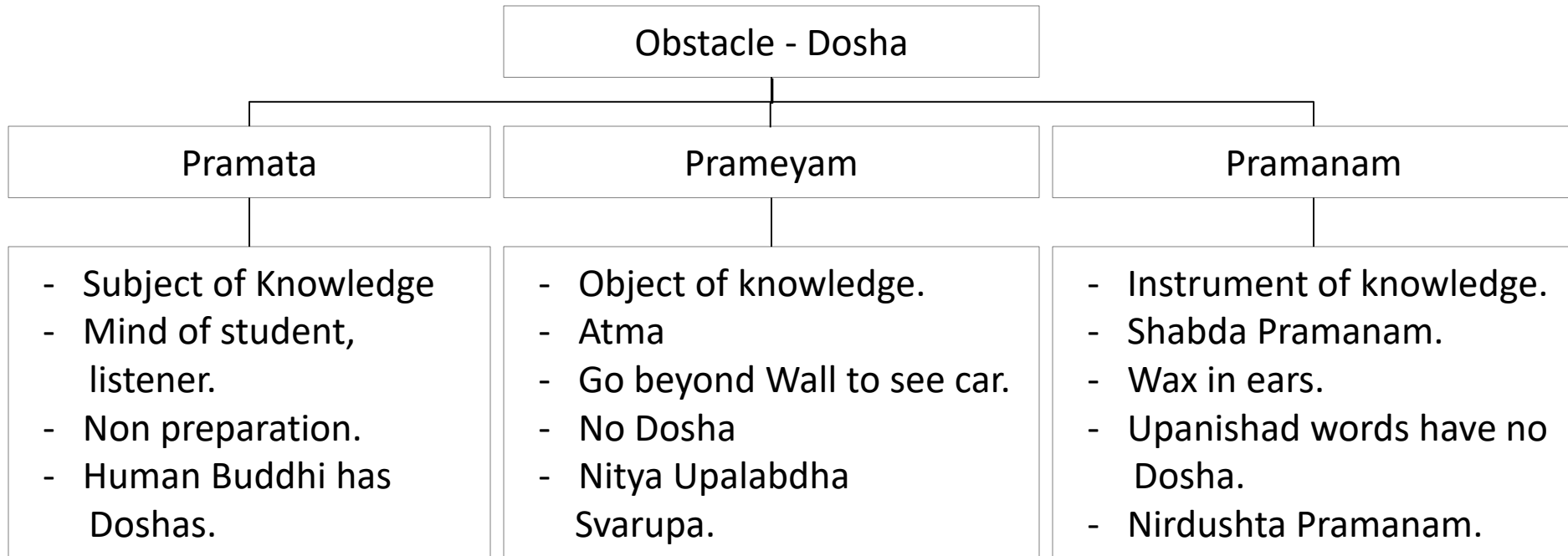
- Atma closest to me – beyond 5 Koshas.
- Samsara destroying self knowledge.
- Upanishad refers to knowledge generating words – Shabda Pramanam.

2) How Knowledge takes place?

Atma	Shabda	Student	Knowledge
<ul style="list-style-type: none">- Prameyam <p>Example :</p> <ul style="list-style-type: none">- Forms & Colours	<ul style="list-style-type: none">- Pramanam <p>Example :</p> <ul style="list-style-type: none">- Ears	<ul style="list-style-type: none">- Pramata- Enquirer, knower <p>Example :</p> <ul style="list-style-type: none">- “I”	<ul style="list-style-type: none">- Prama- Vidya Jnanam <p>Example :</p> <ul style="list-style-type: none">- Knowledge of forms + colours

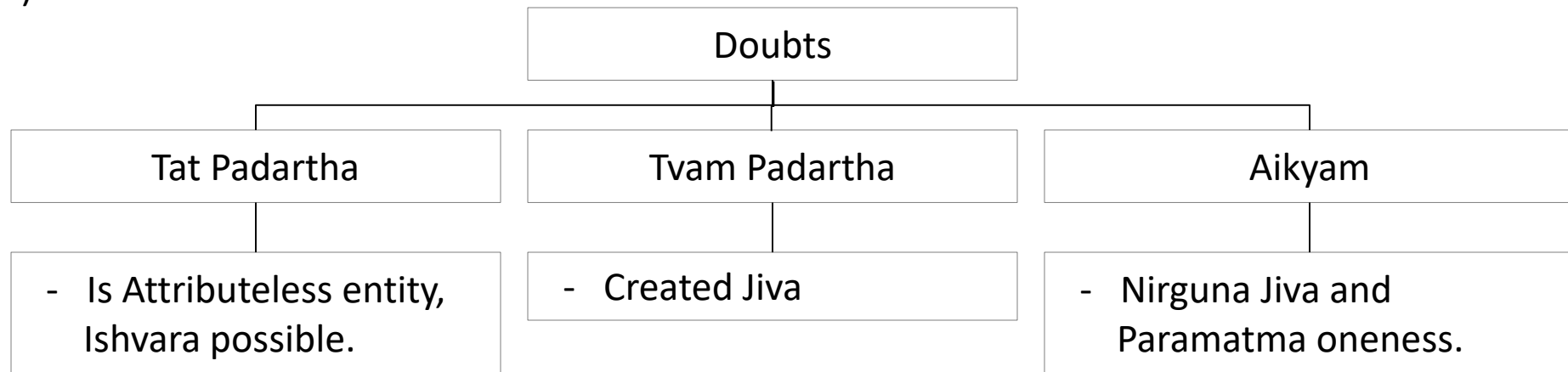
- When 3 come together knowledge takes place.
- When student Pramata is there, Vedanta Pramanam teaching is heard, Atma Svarupa Jnanam will take place.

3) What is the obstacle in generation of knowledge in the mind of the student?



- When knowledge is not generated, obstacle is unprepared mind of Pramata, student.
- Rectify Pramatra Dosha (Sadhana Chatustaya Sampatti) and then listen again, Panchadasi – Chapter 9.

4)



- Advaitam is possible only when world is Mithya.
- If world is Satyam and Atma is also Satyam, 2 Satyams not Advaitam.
- 90% of students unable to accept Mithyatvam of Jagat.
- Visishta Advaitam does not accept unreality of dream or waking.
- Lack of conviction regarding Nirguna Vastu is Buddhi Dosha.

Purusha Buddhi Doshas :

- Vedas give information or knowledge of a fact?
- Sense organs can't prove Nirguna Vastu.

5) What are Prakarana Granthas?

- Books that remove Purusha Buddhi Doshas, not meant to generate knowledge like Veda Pramanam.

3 types of Prakarana Granthas

Birds eye view of Shastra

- Tattva Bodha.
- Vivekchoodamani
- Preliminary manual.

Tat Pada Pradhana

- Jagan Mithya highlighted.
- Srishti, Samashti, Paramatma discussed.

Tvam Pada Pradhana

- Drk Drishya Viveka
- Sarva Vedanta Siddanta Sarva Sangraha (SVSSS)
- Upadesa Sahasri.
- 250 Verses on Sadhana Chatustaya Sampatti only.

Function of

Upanishad

- Generate knowledge.

Prakarana Granthas

- Remove obstacles.
- Make Mahavakya function effectively.



- Refute other systems and defends Vedanta teaching.
- Brahma Sutra – 2nd Chapter – 2nd Pada :
Para Mata Dushtava Darshanam.
- 6 Astikas, 6 Nastikas, Philosophies discussed.

Sureshvaracharya :

- Direct disciple of Shankara.
- Purva Ashrama Name – Mandala Mishra, Vishwarupa Acharya, Purva Mimamsaka Scholar.

Wrote Vartikams on :

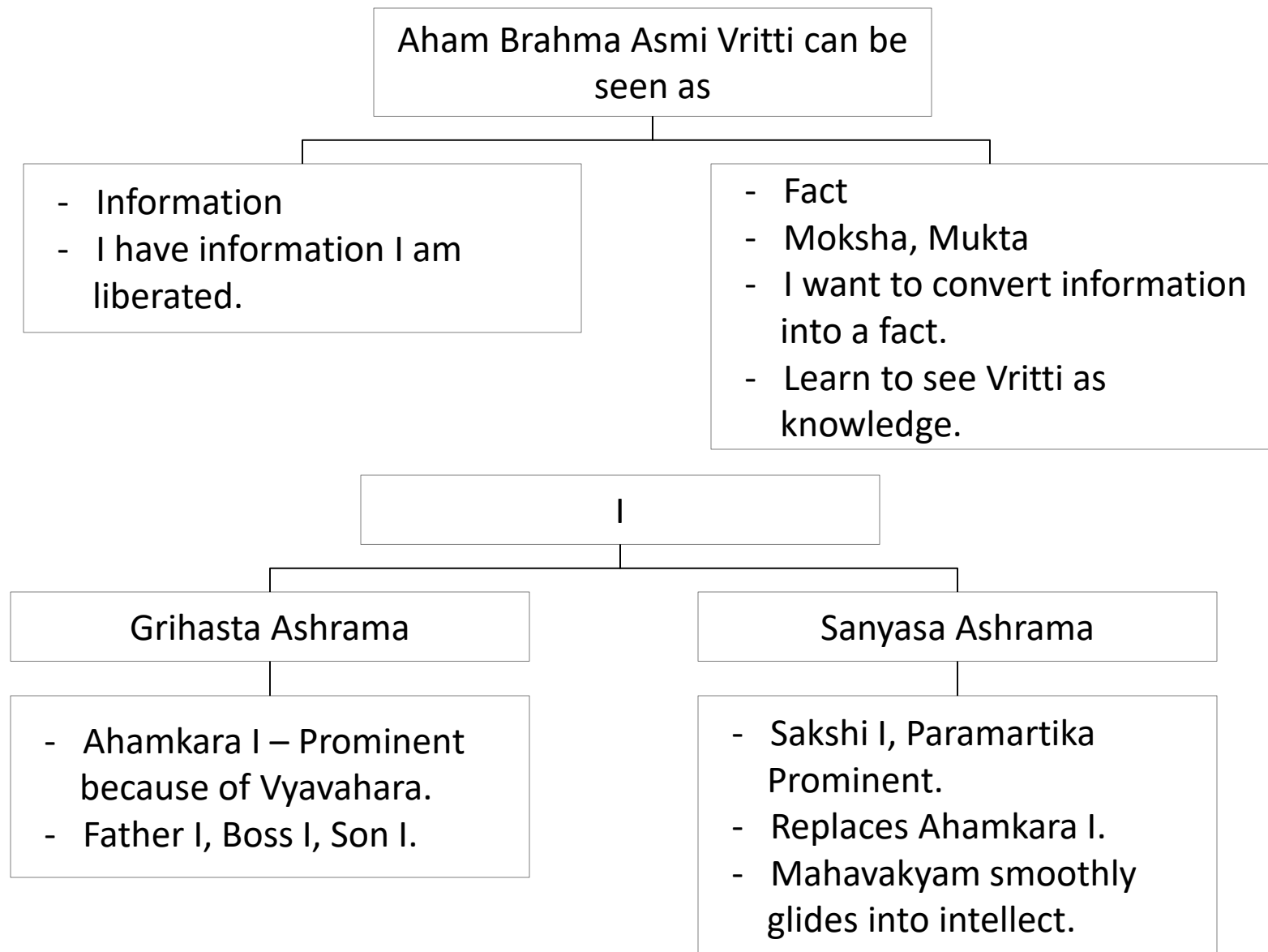
- a) Taittiriya Bashya Vartikam – 1000 Verses .
- b) Brihardanyaka Bashya Vartikam – 10,000 Verses.

Naishkarmya	Siddhi
- Atma Svarupa	- Prapti - Attainment of my own real Nirguna, Actionless nature which is always available.

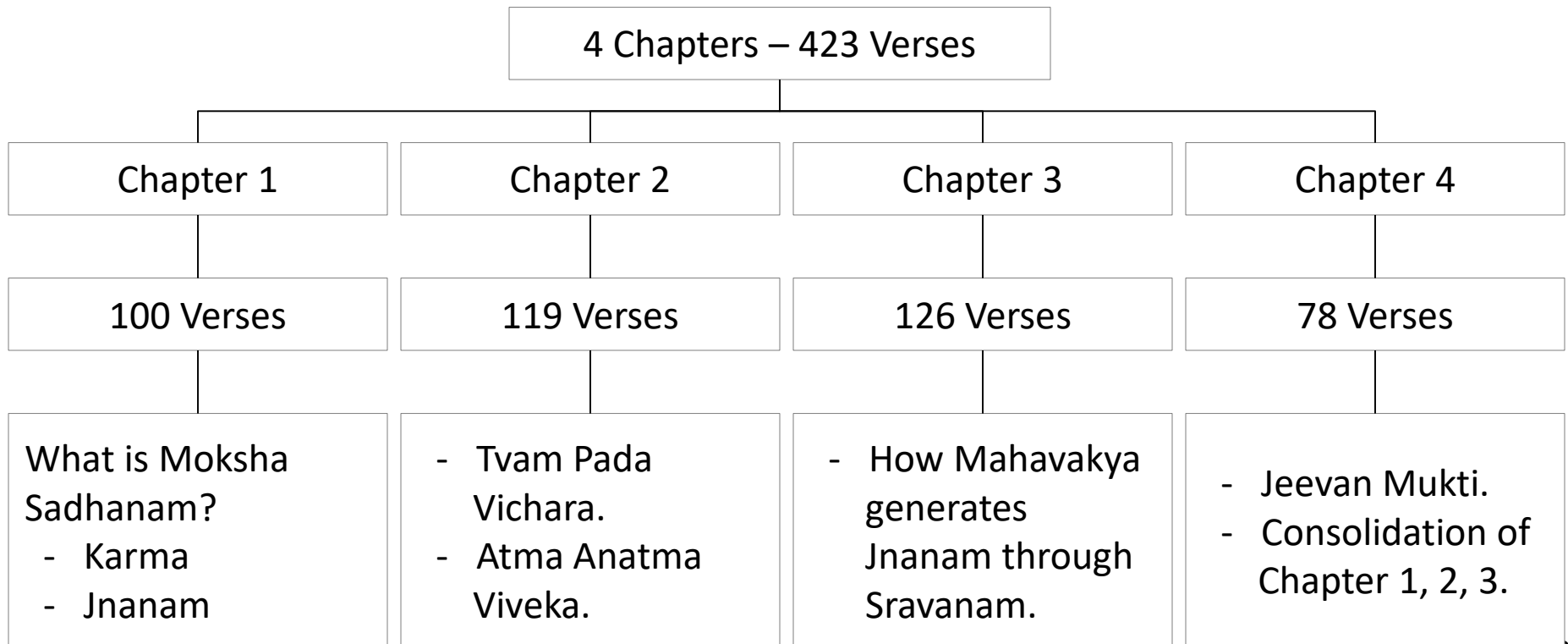
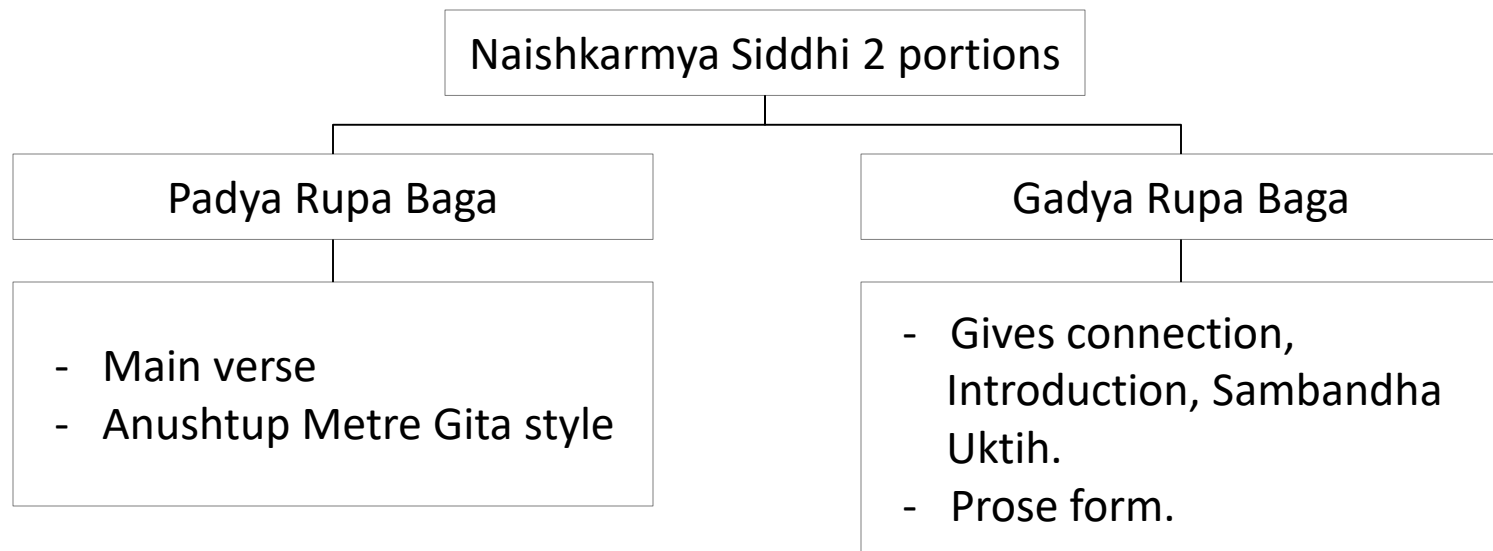
- If always available is Jagrat, Swapna, Sushupti Adhishu, Why we say Siddhi – attainment.
- Atma is as though not available because of ignorance.
- It is accomplishment of ever accomplished Atma Svarupam through Jnanam.

Eyes	Vedanta
- Direct Pramanam for Anatma Jnanam.	- Direct Pramanam. - Shastra Chakshu.

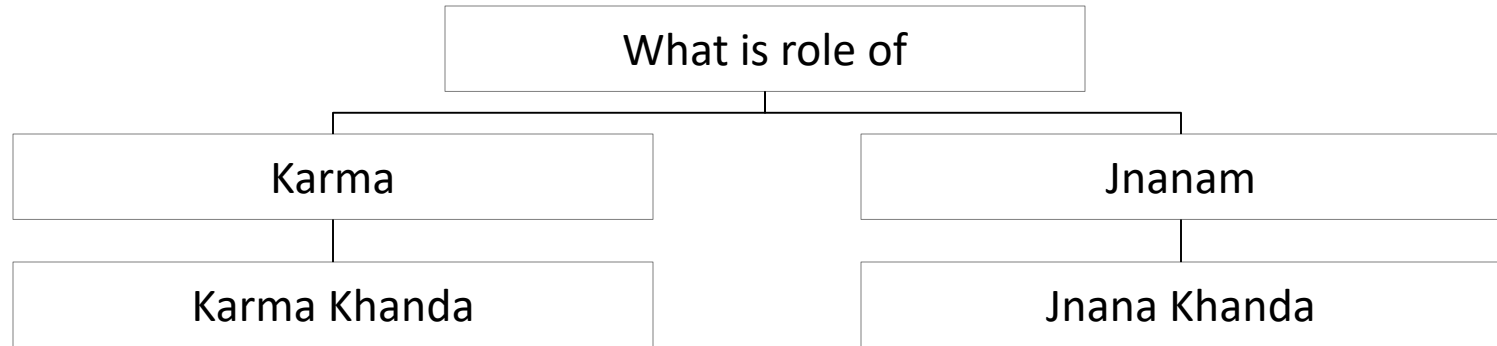
- Both valid, independent sources of knowledge.
- Because of obstacle in the mind, we are not able to accept a fact revealed by Vedanta.
- “Aham Brahma Asmi Vritti Jnanam, not able to accept as a fact, knowledge.
- Only when I am willing to accept Aham Brahma Asmi Vritti in my mind as knowledge, a fact, then alone liberation becomes a fact.



- Naishkarmya Siddhi (NS) follows Upadesa Sahasri style – 18th Chapter – “Tat Tvam Asi” – analysis.
- Many verses bodily lifted by Sureshvaracharya.



Chapter 1 :



Chapter 2 :

- Analysis of Tvam Pada.
- Very important for Mahavakya to work.

Chapter 3 :

a) How Mahavakya works and liberates person?

- Sravanam is primary Sadhana.
- Mananam and Nididhyasanam secondary.

b) Nature of ignorance.

- Technical analysis, not done before.

Chapter 4 :

- Upasamhara, summary.
- Sankshepa, consolidates 1, 2, 3.
- Jeevan Mukti while exhausting Prarabda and facing challenges posed by Prarabda every moment.

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TOPIC 1 TO 18

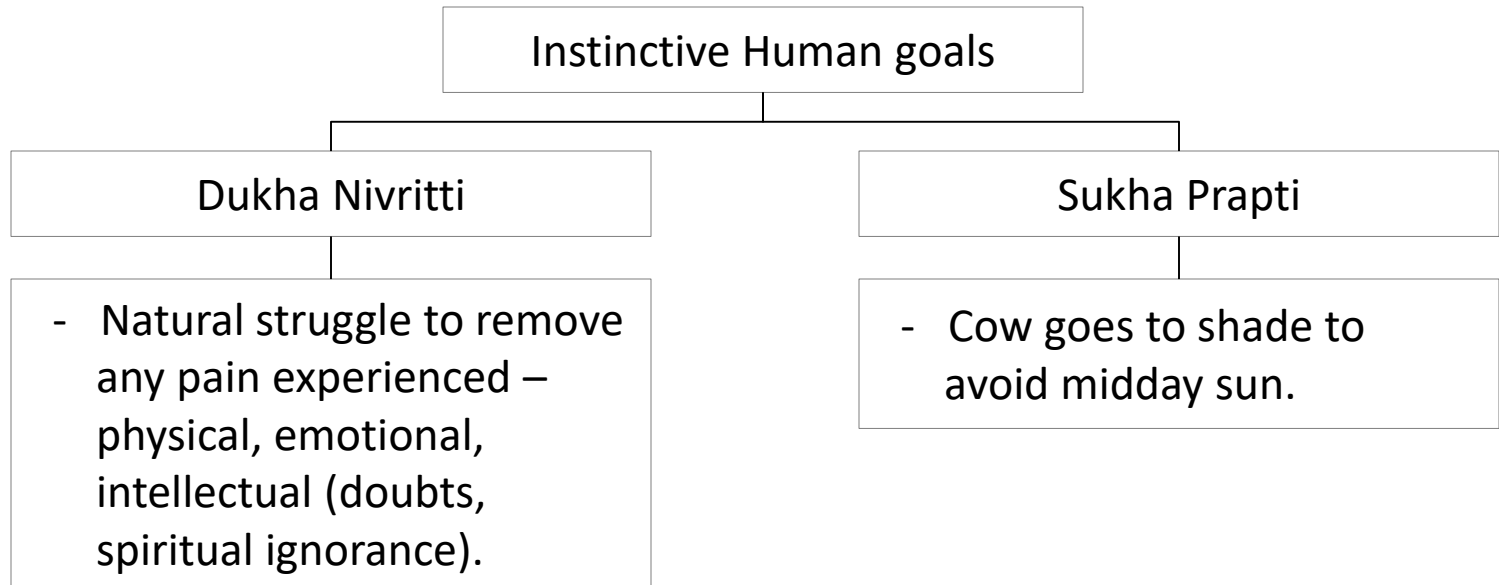
Verse 1 to 41

आब्रह्म-स्तम्बपर्यन्तैः सर्वप्राणिभिः सर्वप्रकारस्यापि दुःखस्य स्वरसतः एव जिहासितत्वात् , तन्निवृत्त्यर्था प्रवृत्तिः अस्ति स्वरसतः एव । दुःखस्य च देहोपादनैक-हेतुत्वात् देहस्य च पूर्वोपचित-धर्माधर्ममूलत्वात् अनुच्छिन्तिः । तयोश्च विहित-प्रतिषिद्धकर्ममूलत्वात् अनिवृत्तिः । कर्मणश्च राग-द्वेषास्पदत्वात् , रागद्वेषयोश्च शोभनाशोभन-अध्यासनिबन्धनत्वात्, अध्यासस्य च अविचारित-सिद्ध-द्वैत-वस्तुनिमित्तत्वात् , द्वैतस्य च शुक्तिकारजतादिवत् सर्वस्यापि स्वतस्सिद्ध-अद्वितीय-आत्मानवबोधमात्र-उपादानत्वात् अव्यावृत्तिः । अतः सर्वानर्थहेतुः आत्मानवबोध एव । सुखस्य च अनागमापायिनः अपरतन्त्रस्य आत्मस्वभावत्वात् तस्य अनवबोधः पिधानम् । अतः तस्यात्यन्त-उच्छिन्नौ अशेषपुरुषार्थ-परिसमाप्तिः । अज्ञान-निवृत्तेश्च सम्यग्ज्ञानस्वरूपलाभमात्र-हेतुत्वात् तदुपादानम् । अशेष-अनर्थहेत्वात्मानवबोध-विषयस्य च अनागमिक-प्रत्यक्षवादि-लौकिकप्रमाण-अविषयत्वात्, वेदान्त-आगम-वाक्यादेव सम्यग्ज्ञानम् । अतोऽशेषवेदान्त-सारसंग्रह-प्रकरणमिदम् आरभ्यते । तत्र अभिलाषितार्थ-प्रचयाय प्रकरणार्थ-संसूत्रणाय च अयमाद्यः श्लोकः ।

ā-brahma-stamba-paryantaiḥ sarva-prāṇibhiḥ sarva-prakāraṣyāpi duḥkhasya svarasata eva jihāsitatvāt tan-nivṛtṭy-arthā pravṛttir asti svarasata eva. duḥkhasya ca dehopādānaika-hetutvād dehasya ca pūrvopacita-dharmādharmamūlatvād anucchittih. tayoś ca vihita-pratiṣiddha-karma-mūlatvād anivṛtṭih. karmaṇaś ca rāga-dveṣāspadatvād rāga-dveṣayoś ca śobhanāśobhanādhyāsa-nibandhanatvād adhyāsasya cāvicārita-siddha-dvaita-vastu nimittatvād dvaitasya ca śuktikā-rajatādi-vat sarvasyāpi svatas-siddhādvitīyātmānavabodha-mātropādānatvād avyāvṛtṭih. ataḥ sarvānārtha-hetur ātmānavabodha eva. sukhasya cānāgamāpāyino 'para-tantrasyātma-svabhāvatvāt tasyānavabodhaḥ pidhānam. atas tasyātyantocchittāvaśeṣa-puruṣārtha-parisamāptih. ajñāna-nivṛtteśca samyag-jñāna-svarūpa-lābha-mātra-hetutvāt tad-upādānam. aśeṣānārtha-hetv-ātmānavabodha-viśayasya cānāgamika-pratyakṣādi-laukika-pramāṇāviśayatvād vedāntāgama-vākyaḥ eva samyag-jñānam. ato 'śeṣa-vedānta-sāra-saṃgraha-prakaraṇam idam ārabhyate. tatrābhilaṣitārtha-pracayāya prakaraṇārtha-saṃsūtraṇāya cāyam ādyaḥ ślokaḥ.

Since all creatures from Brahma down to the clump of grass desire instinctively to avoid every kind of suffering, they endeavour of their own accord to remove it. But suffering is not removed because it is due to embodiment, which, again, is caused by merit and demerit accumulated in the past. The latter do not cease because they are due to the performance of prescribed and prohibited deeds. Deeds are due to desire and aversion, and desire and aversion arise because of the superimposition of goodness and badness [on the things of the world]. Superimposition, again, arises from duality due to absence of inquiry. And duality, which is like the silver seen in a shell, does not cease, because it is caused only by ignorance of the Self-established, non-dual Self. So the ignorance of the Self alone is the cause of all evil. Ignorance conceals bliss which, being of the nature of the Self, has no beginning and end, and is not dependent on anything else. So when that [ignorance] is totally destroyed, there is complete fulfilment of all human ends. Since the destruction of ignorance takes place only through the attainment of right knowledge of the Self as it is, the latter must be acquired. As the Self – about which there is ignorance exists as the cause of all evil – cannot be known through those scriptural texts which do not produce immediate knowledge as well as through empirical sources of knowledge, right knowledge can be obtained only through the Vedanta texts which constitute scripture. So this manual, which is the summary of the essence of the entire Vedanta, is being written. Here comes the first verse [which is a prayer] for the spread of what is taught in this book [through the teacher – disciple tradition] and also for indicating briefly the teaching of this manual. [Introduction – Chapter 1 – Verse 1]

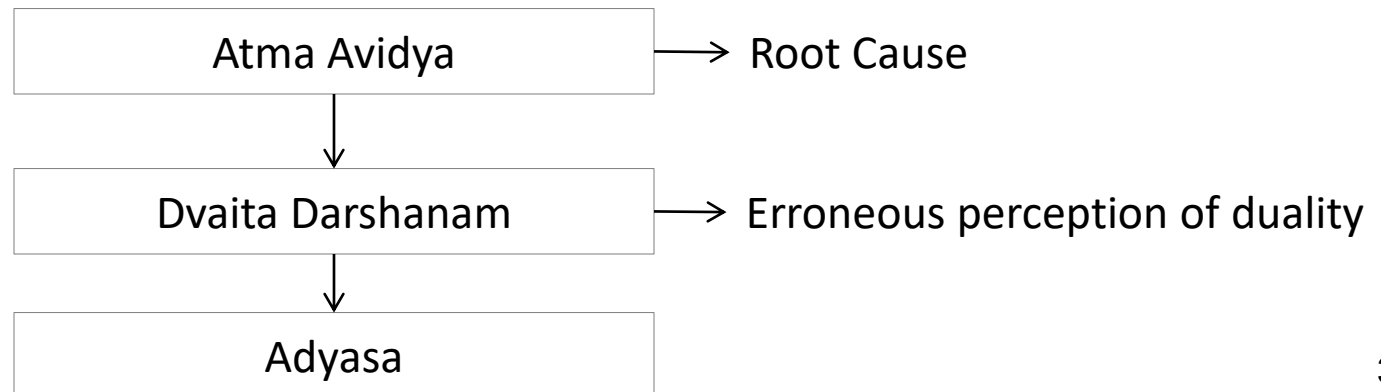
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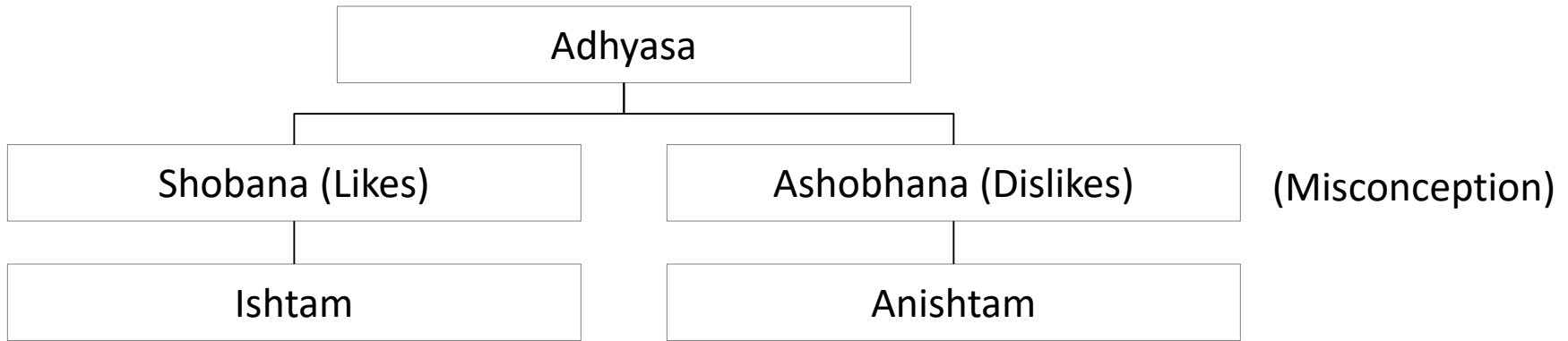
- Atma Agyanam, cause of all sorrow – Adhyatmika (subjective), Adhibautika (Surrounding), Adideivika (Super Natural forces).
- Agyanam goes by Atma Jnanam.
- Intellect attributes various causes for various problems.

7 Generations :

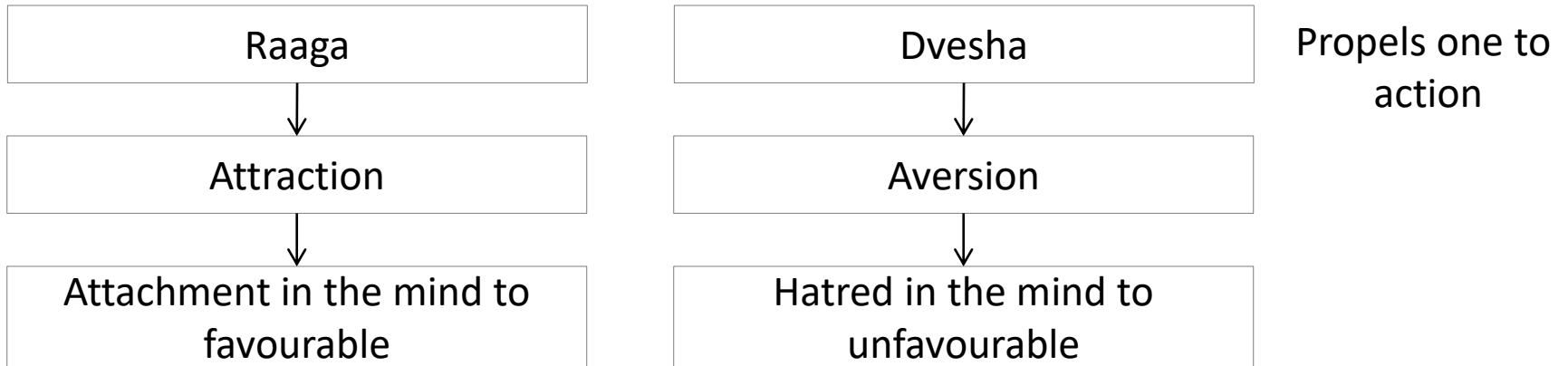
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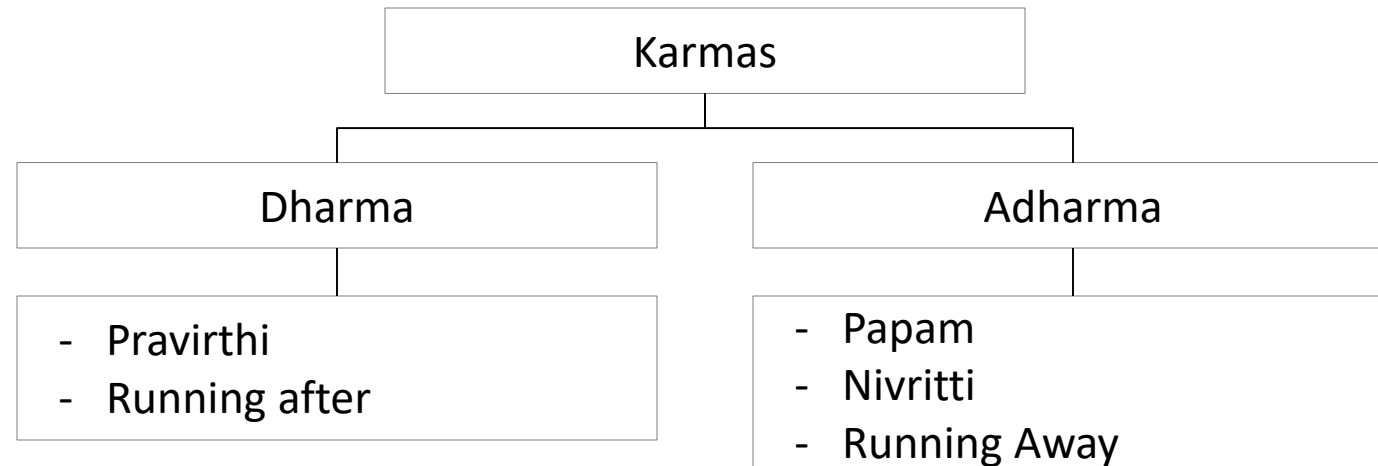
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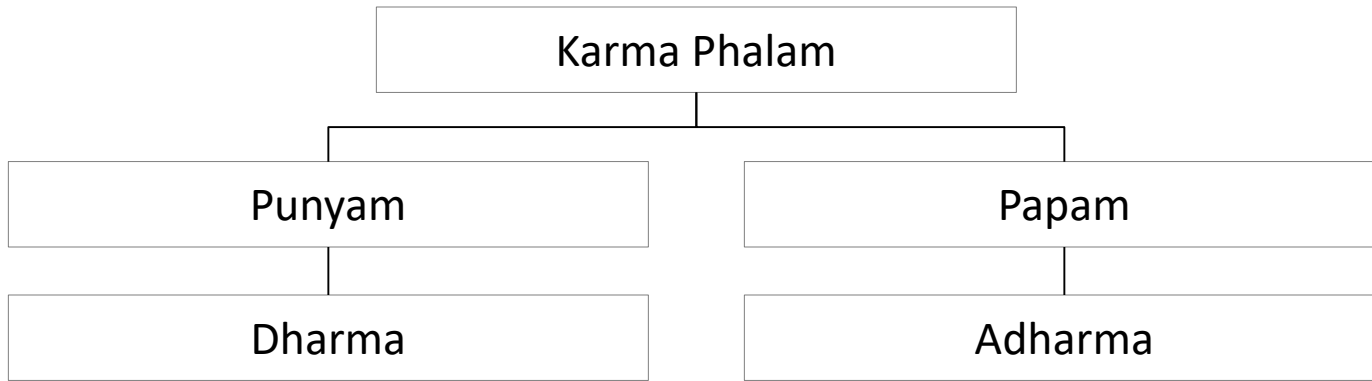
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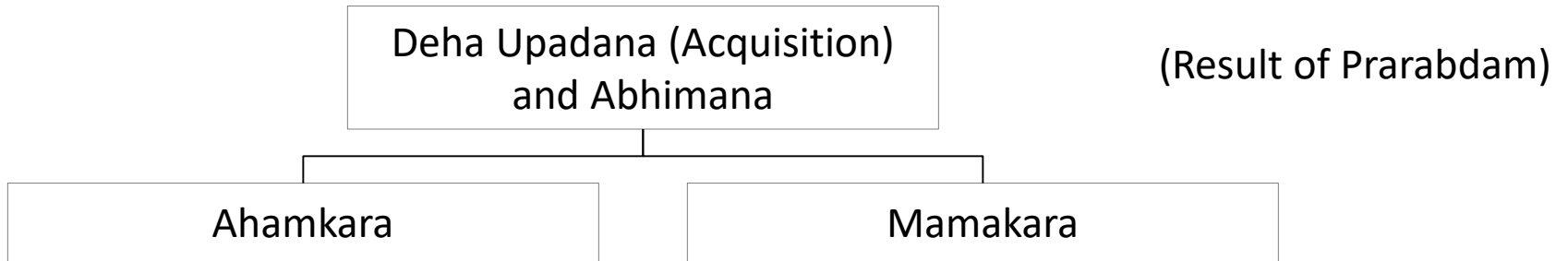
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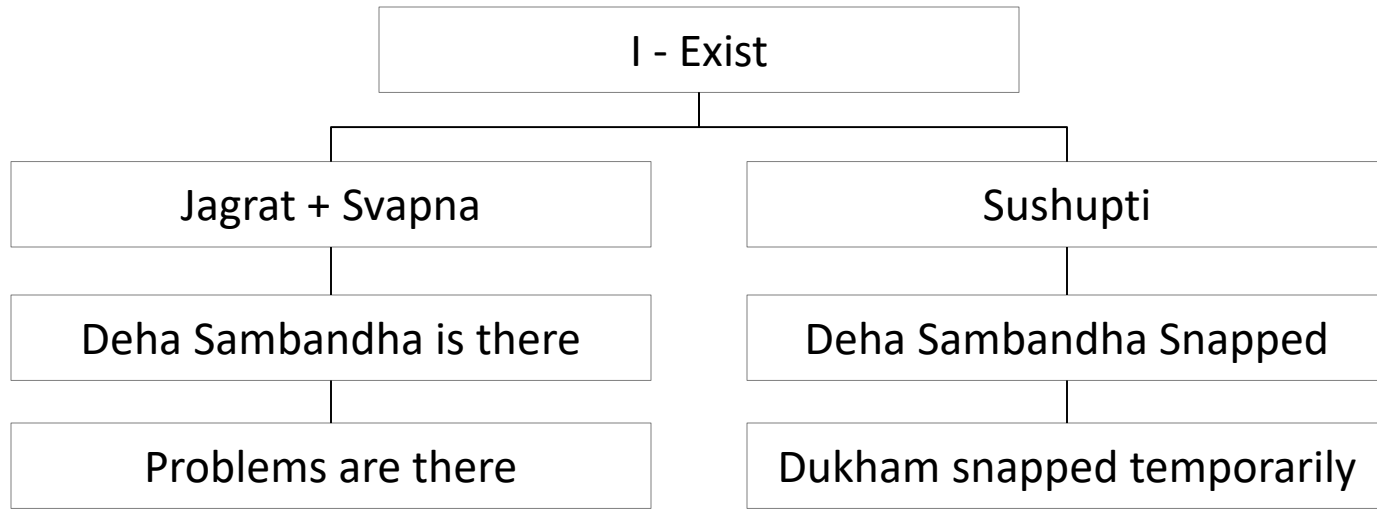


6)



7) Dukha Abhimana (identification with sorrow)

- Dukham never goes till Karmas are there.
- Karma never goes till Raga Dvesha, Shobhana – Ashobana Adyasa, Dvaita Darshana, goes and Atma Jnanam comes.
- Without knowledge, all remedies temporary.
- For those who have diagnosed Atma Agyanam as the cause of sorrow, I am going to write Naishkarmya Siddhi.
- Deha Abhimanam is cause of Dukham proved by Anvaya Vyatireka.



- Deha Sambanda is caused by Punya Papa Phalam, aquired in countless manushya Janmas.
- We can't stop Karma because of the powerful force of Raaga – Dvesha.

Gita :

श्रीभगवानुवाच ।
 काम एष क्रोध एषः
 रजोगुणसमुद्भवः ।
 महाशनो महापाप्मा
 विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca
 kāma ēṣa krōdha ēṣaḥ
 rajōguṇasamudbhavaḥ ।
 mahāśanō mahāpāpmā
 viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here 9in this world). [Chapter 3 – Verse 37]

- Poornaha nature not known, hence I have Shobhana, Ashobhana Adhyasa in the world to complete myself.
- As long as we see Dvaitam, world seems to be favourable, unfavourable.

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- What type of Dvaita Prapancha?
- Mithya Dvaita Prapancha Darshanam.
- Mithya = Avicharita Siddham.
- Unreal is that which continues as long as you don't explore, enquire.

Vidyaranya :

- Non-enquiry is the nourishment for the unreality.

World :

- Like rope, snake (running away), shell – silver (running after).

Gita :

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

mattaḥ parātaraṁ nānyat
kiñcidasti dhanañjaya ।
mayi sarvamidaṁ prōtaṁ
sūtrē maṇigaṇā iva ॥ 7-7 ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 6 – Verse 7]

- Nothing other than Ishvarah / Brahman.
- Atma Anavabodha = Ajnanam = Upadana Karanam.
- Advaita Atma is nondual Atma in which there cannot be an universe.
- Mandukya – 7th Verse – Prapancho Upasamam.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Where is that Atma?

Ekatma Pratyaya Saram, all the time experienced by us as “Aham” – Chaitanya Svarupam.

- Atma Jnanam is required to remove error.
- We have partial perception of rope – truth – Chaitanya.
- We don’t have screen attention, which is real, nonchanging, permanent.

Summary :

- Self ignorance, Dvaita Darshanam, Shobhana – Ashobhana Adhyasa, Raaga Dvesha, Pravirti – Nivritti, Punya Papam, Deha Sambanda, Dukham – Janma, Mrityu, Jara, Vyadhi at physical and emotional level.
- “Ataha Sarva Anartha Hetuhu, Atmana Avabodhaha Pidanam”.
- Ignorance creates sorrow. Vikshepa Shakti of Avidya highlighted.
- Avarna Shakti of Avidya covers Atma Ananda Svarupam.
- Only one source of Ananda is “Infinite Atma Svarupam” – everything else alpa.

Chandogya Upanishad : Chapter 7 – Buma Vidya fundamental law :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukham nālpe sukhamasti bhūmaiva
sukham bhūmā tveva vijijñāsītavya iti bhūmānam
bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- Sense objects have power to generate Shanta Vritti, quieten the mind.
- In quiet mind, my own Svarupa Ananda gets reflected.
- Pratibimba Ananda formed in the mind like face in the mirror.
- When this Ananda is experienced by me, I commit 2 mistakes :
 - a) I think mind has aquired Ananda.
 - b) Sense object has given that Ananda.
- Because of our delusion, we give Ananda giving capacity to sense objects.

Vedanta :

- Sense objects are cheating you.
- Temporary fragile reflection of Ananda borrowed from myself.

Taittiriya Upanishad :

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मात् प्राणमयात् ।
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।
ऋग्दक्षिणः पक्षः । सामोत्तर पक्षः
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma yah purvasya,
tasmadva etasmatpranamayat,
anyo'ntara atma manomayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam
anvayam purusavidhah, tasya yajureva sirah,
rgdaksinah paksah, samottarah paksah,
adesa atma, atharvangirasah puccham pratistha,
tadapyesa sloko bhavati ॥ 2 ॥

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse bout it.[II–III–2]

- All 3 belongs to Ananda Maya Kosha.

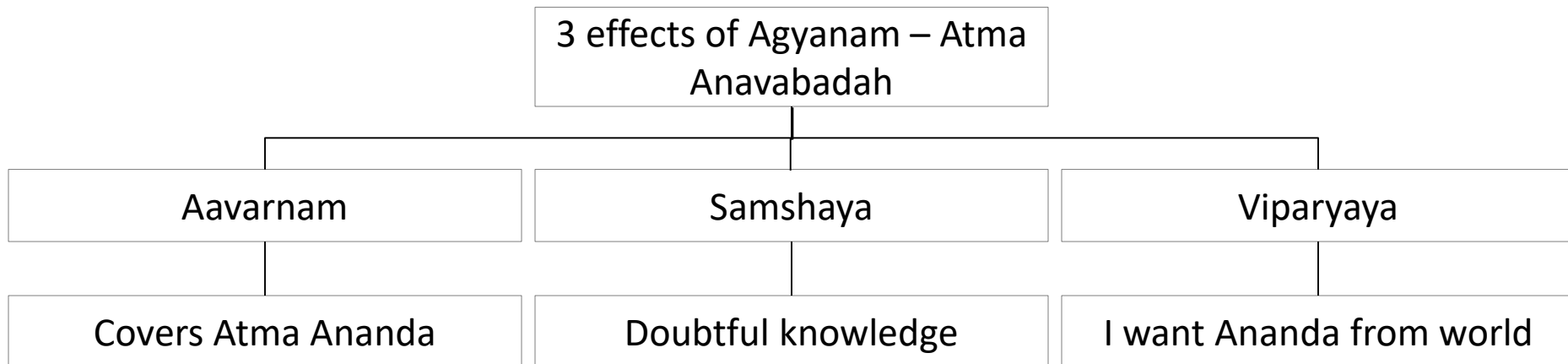
Example :

- Baby mistakes its own saliva as mothers milk and sucks its thumb, when mothers milk not available.
- We are sucking the world's Ananda and miss Atma Ananda.
- Experiential Ananda is Nalani Dalagatavatu – fragile, dependent on conditions.
- Atma Ananda not dependent on time, place, object.

- My Poornatvam never subject to end. Since it is my Svarupam.
- Ignorance of Atma Ananda is called Bidanam – covering.

Example :

- Key in pocket – as though covered because it is not available for my use.
- Because of self ignorance, Atma Ananda not available for me to claim.
- Due to Vikshepa Shakti and Aavarna Shakti of ignorance.
 - a) Miss Svarupa Ananda, run after nonexistent Vishaya Ananda.
 - b) Face Dukham
- Together called Samsara.



- When Aavarna, Samshaya, Viparyaya goes, (Nivritti) it is called Moksha.
- How to remove ignorance?
- Agyana Nivritiascha....

- By Jnanam
- Light only way to end darkness, conditions necessary to remove ignorance.

a) Samana Vishayatvam (Same subject) :

- Physics ignorance goes by physics knowledge.
- Atma Ajnanam goes by Atma Jnanam.

b) Samana Ashrayatvam (Same locus) :

- Knowledge must be in same locus.
- I have Atma Ajnanam, I should get Atma Jnanam not my friend.
- Atma Jnanam from Aagama Mahavakyam only, Pramana Vichara generates Atma Jnanam.
- What is object of ignorance, which causes Samsara?
- Atma is object of ignorance only Veda is source. (Laukika Pramana for Laukika Vishaya).

- **2 main points established in Introduction :**

a) Atma Ajnanam cause of Samsara, experience of misery.

Atma Jnanam alone can give Samsara Nivritti – Moksha.

b) Jnanam can take place only by usage of appropriate instrument of knowledge – Shashtra Pramana Vichara.

- Pramanam, Natu Purusha tantram, Parantu Vastu Tantram.

Laukika Pramanam :

- Pratyaksha, Anumanam, Upamanam, Arthapatti, Anupalabdhi, Laukika Shabda reveal Anatma.
- Meditation not source of Atma Jnanam.

Mangala Sloka : Prayer to

- Complete Naishkarmya Siddhi.
- There should be many seekers to study and benefit.
- After 1000 years we are studying and benefiting.
- To present subject matter in brief form.

Verse 1 :

खानिलाग्न्यब्धरित्र्यन्तं स्रक्-फणीवोद्गतं यतः ।
ध्वान्तच्छिदे नमस्तस्मै हरये बुद्धिसाक्षिणे ॥ १ ॥

*khānilāgny-ab-dharitry-antam srak-phaṇivodgatam yataḥ
dhvānta-cchide namas tasmai haraye buddhisākṣiṇe*

I offer obeisance to Hari, the destroyer of darkness and the witness to the intellect, from whom the world consisting of ether, air, fire, water, and earth has arisen like a snake from a garland. [Chapter 1 – Verse 1]

Lord Hari – Vishnu Namaskara :

- Remover of ignorance at individual level.

Gita :

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hr̥di sanniviṣṭō
mattaḥ smṛtirjñānamapōhanaṃ ca |
vēdaiśca sarvairahamēva vēdyō
vēdāntakṛdvēdavidēva cāham || 15-15 ||

And I am seated in the heart in the hearts of all, from Me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the Knower of the Vedas am I. [Chapter 15 – Verse 15]

- I am giver of shastra and remove of ignorance.
- Vishnu : Jagat Karanam.

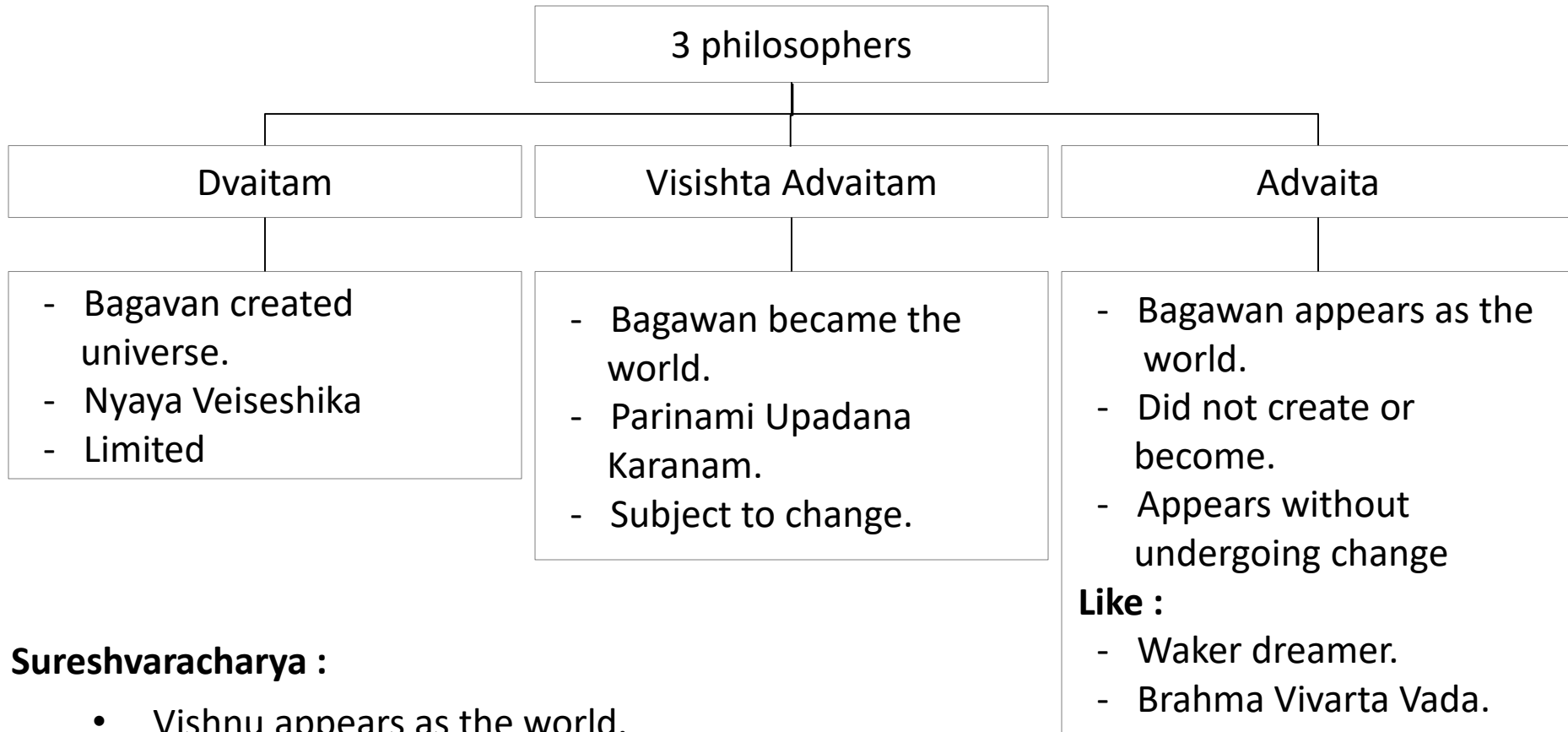
Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva || 2 ||

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

What type of creation?



Sureshvaracharya :

- Vishnu appears as the world.
- Temporary Maya Purusha.
- Rope appears as Snake, does not produce Snake.
- Pancha Butas appears from Vishnu.

Where is Vishnu Located?

- Buddhi Sakshine, as witness Consciousness of mind.
- To that Paramatma who is none other than Jiva Sakshi in the heart, I offer Namaskara.

Introduction – Verse 2 :

स्वसम्प्रदायस्य चोदित-प्रमाण-पूर्वकत्व-ज्ञापनाय
विशिष्टगुण-सम्बन्ध-सङ्कीर्तन-पूर्विका गुरोः नमस्कारक्रिया ।

*sva-saṃpradāyasya codita-pramāṇa-pūrvakatva-jñāpanāya
viśiṣṭa-guṇa-saṃbandha-saṃkīrtana-pūrvikā guror namaskāra-kriyā*

With a view to indicate that his tradition (or what he has known) proceeds from the requisite authority [viz. his Teacher], the author, praising the excellent qualities of his Teacher, offers obeisance to him. [Introduction – Verse 2]

- Guru Namaskara.
- Sampradaya : Valid transference of knowledge from Shastra by a Guru who has great virtues.

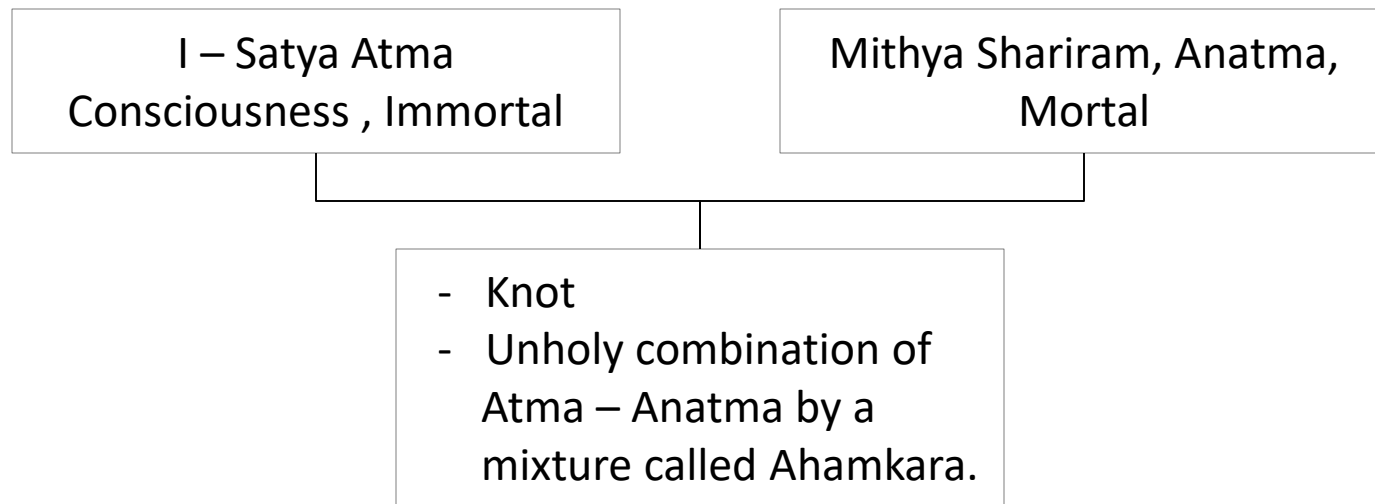
Verse 2 :

अलब्ध्वातिशयं यस्माद्-व्यावृत्तास्तमबादयः ।
गरीयसे नमस्तस्मा अविद्याग्रन्थिभेदिने ॥ २ ॥

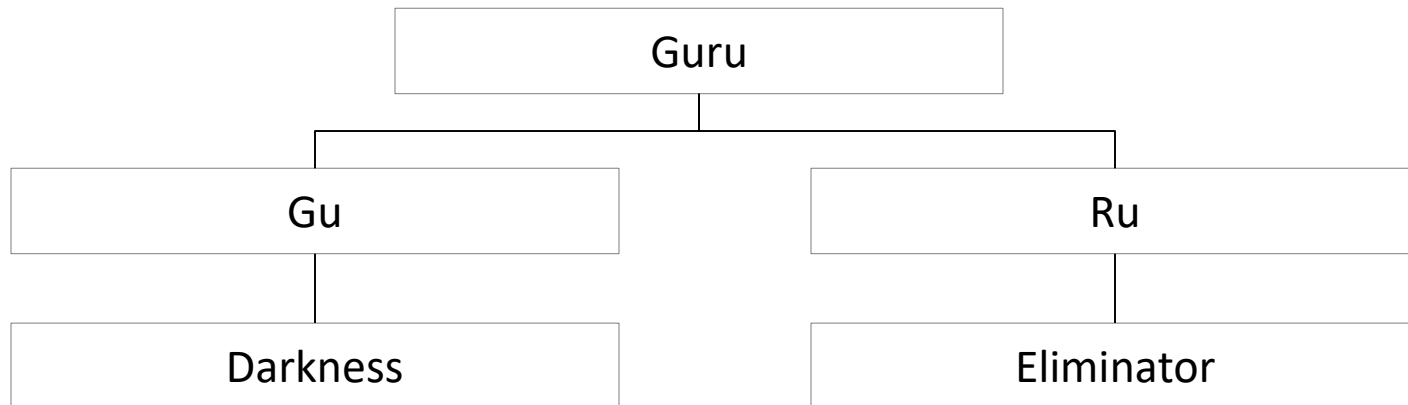
*alabdhvātiśayaṃ yasmād vyāvṛttās tamab-ādayaḥ
gariyase namas tasmā avidyā-granthi-bhedine*

I offer salutation to the supreme Teacher who cuts the knot of ignorance and to whom the superlatives have returned without finding anyone superior to him. [Chapter 1 – Verse 2]

- What is greatness of my Guru?
- He breaks knots of ignorance.



- Guru removes the knot, divorces Anatma Shariram and helps us own Atma.
- Destroys ignorance.
- My Guru is matchless, incomparable.



- Eliminator of Darkness = Avidya Granthi.

Verse 3 : Introduction

नमस्कार-निमित्त-स्वाशय-आविष्करणार्थः ।

namaskāra-nimitta-svāśayāviṣkaraṇārthaḥ

The following verse is for expressing his aim [in writing this book] which has occasioned the offering of obeisance [to his teacher]. [Introduction – Verse 3]

- What is the aim, motive of my project for which I offer Namaskara?

Verse 3 :

वेदान्तोदर-संगूढं संसारोत्सारि वस्तुगम् ।
ज्ञानं व्याकृतमप्यन्यैः वक्ष्ये गुर्वनुशिक्षया ॥ ३ ॥

*vedāntodara-saṅgūḍhaṁ saṁsārotsāri vastu-gam
jñānaṁ vyākṛtam apy anyair vakṣye gurv-anuśikṣayā*

In obedience to the command of my Teacher, I expound the knowledge which remains concealed in the interior of the Vedanta, which destroys bondage, and which reveals the Real (the Self), though it has also been explained by others. [Chapter 1 – Verse 3]

- To extract teaching from Vedanta.
- Why add one more commentary?
- Guru Sikshaha Adhesha – Guru's injunction.

Verse 4 :

किंविषयं प्रकरणमिति चेत्, तदुपन्यासः ।

यत्सिद्धाविदमः सिद्धिर्यदसिद्धौ न किञ्चन ।

प्रत्यग्धर्मैकनिष्ठस्य याथात्म्यं वक्ष्यते स्फुटम् ॥ ४ ॥

kiṃ viṣayaṃ prakaraṇam iti cet tad-upanyāsaḥ

yat-siddhāv idamaḥ siddhir yad-asiddhau na kiṃcana

pratyag-dharmaika-niṣṭhasya yāthātmyaṃ vakṣyate sphuṭam

If it be asked, “What is the subject-matter of this manual?” it is explained. [Introduction]
The real nature of the inward Self which is the support of all, in whose presence the “this” [comprising the world of objects] is manifest and in whose absence nothing is manifest, will be clearly expounded. [Chapter 1 – Verse 4]

- Jagat Karanam, absolute existence from which Jagat has come is called existence.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

Sadeva somyedamagra āsīdekamevādvitīyam;

*Taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tas mādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Vastu – Exists independently, nondually.

- Everything else – Avastu, that which does not exist independently and all the time = Mithya.
- After negating Mithya, going to reveal absolute reality, hidden in Vedanta Shastra.

What do I get out of it?

- It wipes out Samsara.

What is pure Existence? Absolute reality?

- Separate entity.
- Not part, product, property of universe.
- Exists independent of matter.
- Lends existence to matter.
- Survives when matter goes to unmanifest condition.
- Where is that Pure Existence?
- Aitadmagum... Tat Tvam Asi.

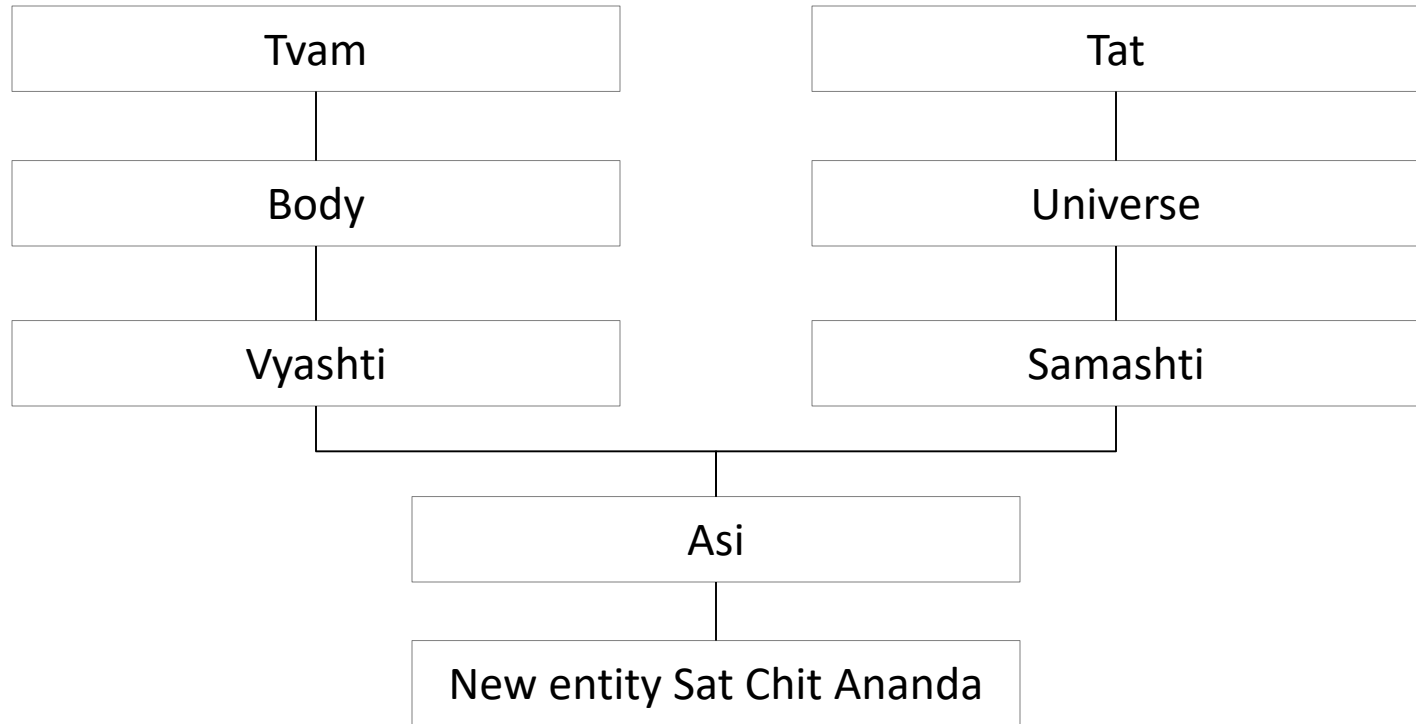
Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

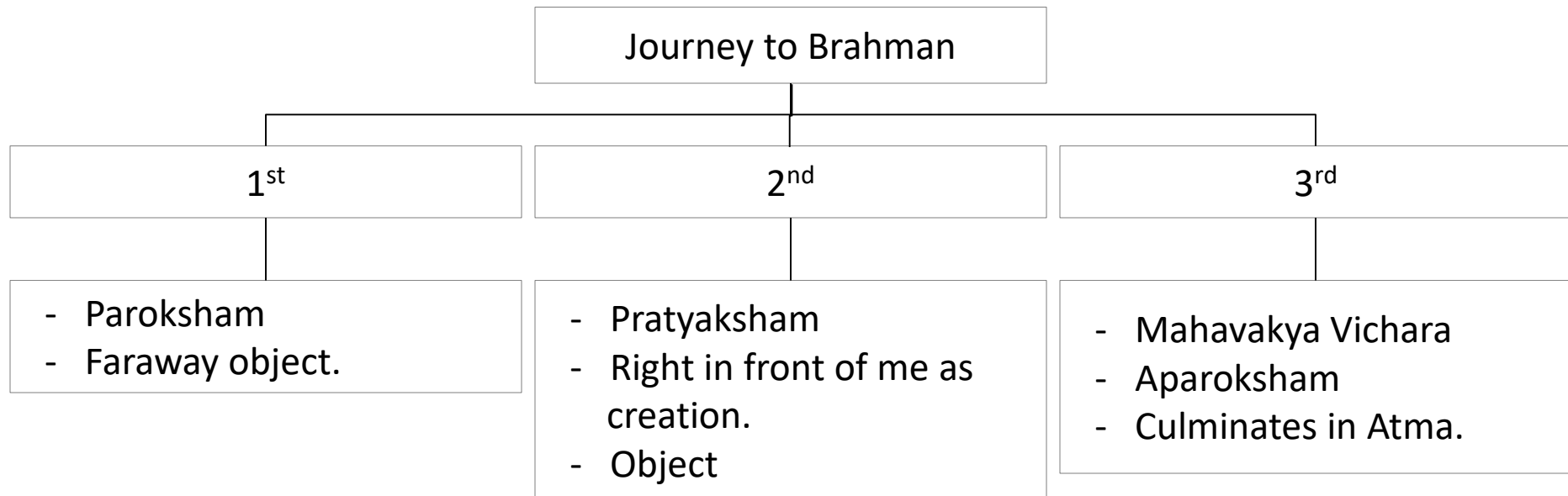
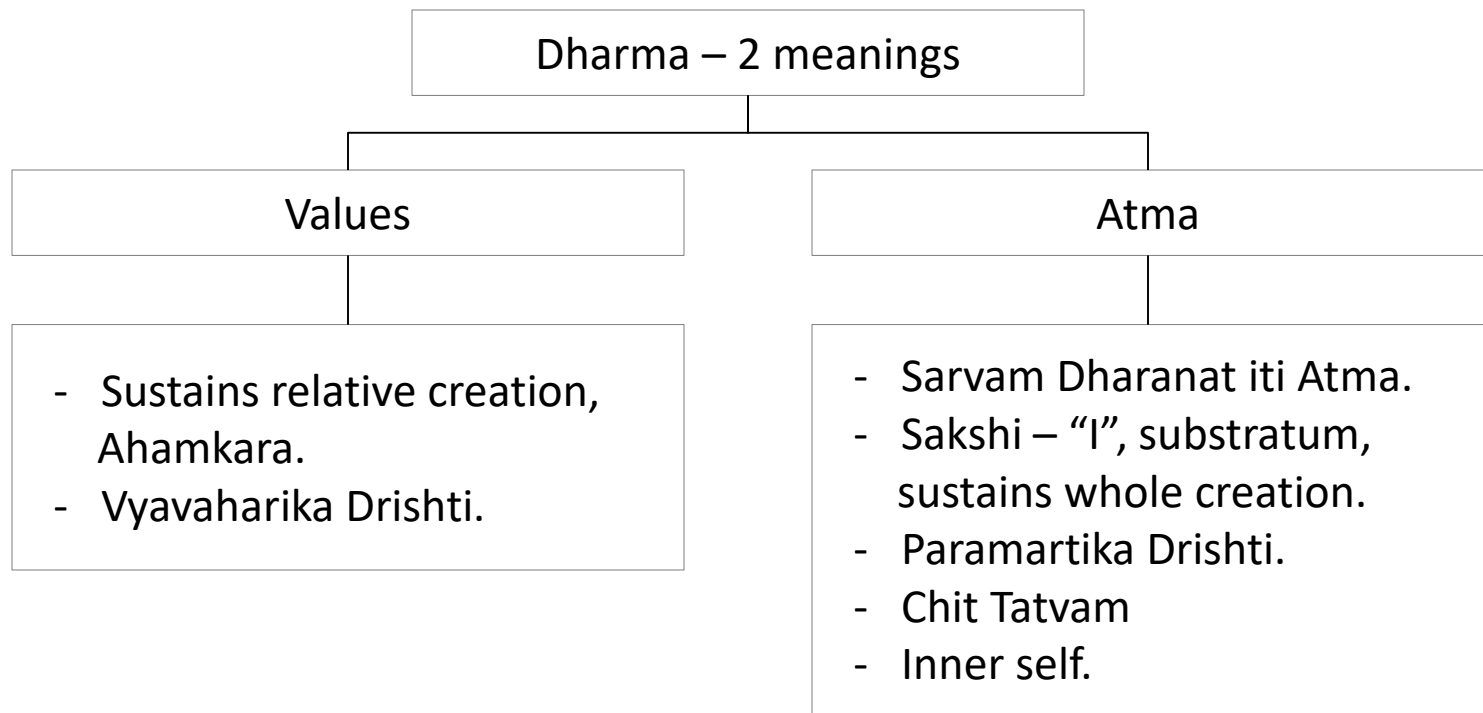
*Sa ya eṣo'ṇimaitadātmayamidam sarvaṁ tatsatyaṁ
sa ātmā tattvamasī śvetaketō iti bhūya eva mā
bhagavānvijñāpayatvīti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.
[Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father.
[6 – 8 – 7]

- Pure existence, Jagat Karanam Brahma is you the Chaitanyam principle in this Shariram, Sakshi Tatvam.



- I the observer, Chaitanyam of everything am the pure existence, absolute entity.
- Absolute existence starts in Vedanta and culminates in “I” the Pratyagatma.
- Vastu Brahman rests in Sakshi Chaitanyam.



- What is Atma Rupa Brahman?
- Yat Siddou, Idam Siddhi.
- This Aham I, observer I, Brahman, in whose presence, existence alone presence of the world or existence of the world can be proved.
- When I am not there, there is no question of the world or other people.
- Others exist only when you are there.
- Without “I” no 2nd / 3rd person possible.
- To talk about God – I – am required.
- Yat Siddou = In the presence of Aham Brahma Asmi alone, Idam Siddhi, everything other than I which is the universe, objects is possible.

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavānuvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13-2 ||

The Blessed Lord said : This body, O Kaunteya, is called ksetra (the field) and he who knows it is called Ksetrajna (the Knower of the field) by those who know them (ksetra and Ksetrajna), i.e., by the Sages.
[Chapter 13 – Verse 2]

- In presence of Aham – Kshetrajna, Idam – Kshetram is possible.
- Word this requires Aham “I”.
- In the Absence of observer, consciousness I, nothing can exist.
- Observed universe depends upon observer I.
- Therefore, I lend existence to this universe. I am Satyam.
- Creation borrows existence. Therefore Mithya, Avastu.
- Naishkarmya Siddhi is going to deal with “I” the absolute principle.
- I am Vastu, Satyam, fact.

Anvaya Vyatireka :

- In my presence, world is In my absence, no world.
- That “I” am the reality.
- Real nature of Atma is going to be taught by me.

Verse 5 :

विवक्षित-प्रकरणार्थ-प्ररोचनाय अनुक्त- दुरुक्त-अप्रामाण्यकारण -
शङ्काव्युदासेन स्वगुरोः प्रामाण्योपवर्णनम् ।

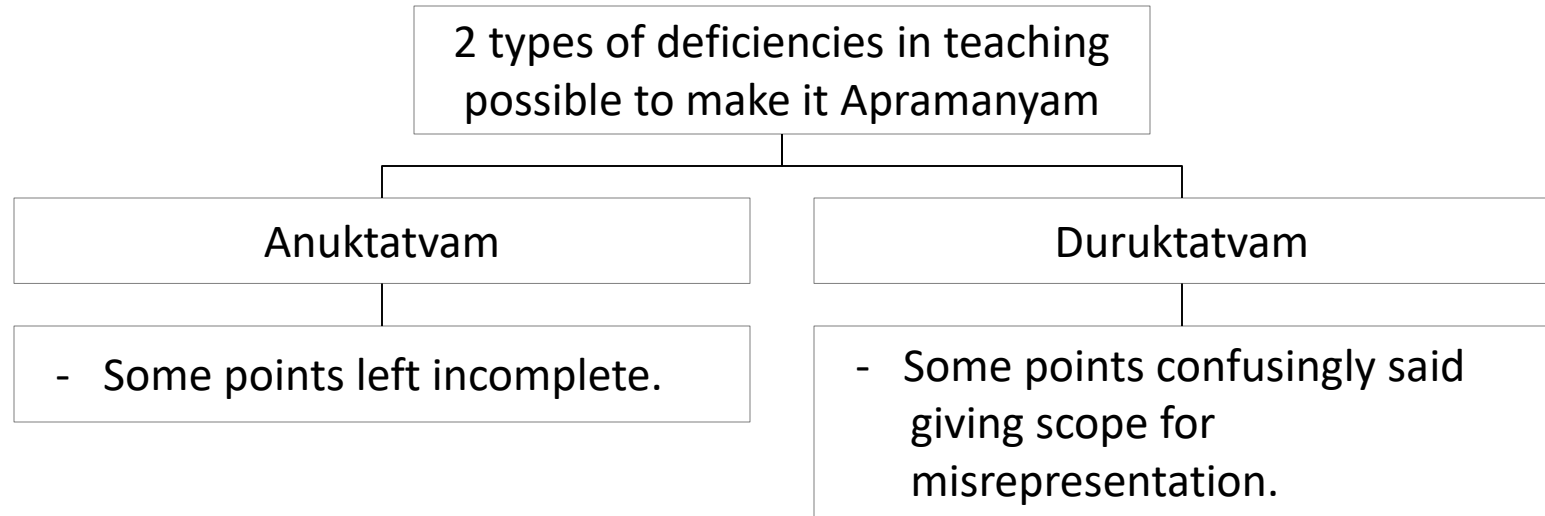
गुरुक्तो वेदराद्धान्तस्तत्र नो वच्यशक्तिः ।
सहस्रकिरणव्याप्ते खद्योतः किं प्रकाशयेत् ॥ ५ ॥

*vivakṣita-prakaraṇārtha-prarocanāyānukta- duruktāprāmānya-kāraṇa-
śaṅkā-vyudāsena sva-guroḥ prāmāṇyopavarṇanam*

*gurukto veda-rāddhāntas tatra no vacmy aśaktiḥ
sahasra-kirāṇa-vyāpte khadyotaḥ kiṃ prakāśayet*

With a view to stimulate interest in the subject-matter of the manual, the authority of the Teacher is stated by denying the possibility of omission and commission [in his teaching] which are the causes of invalidity. [Introduction]

I do not say anything [more] on the final doctrine of the Veda expounded by the Teacher because of my incompetence. What can a firefly illumine where there is pervasion by the thousand-rayed sun? [Verse 5]



- Sureshvaracharya establishes Shankaras teaching has no deficiency and is valid.
- Midday Sun (Shankara) can illumine anything with dazzling brightness.
- Sureshwaracharya compares himself as a glow worm during mid-day Sun who can't add any more light.
- I have no Khyati Labha – no materialistic desire to bring out the Book (money, reward etc).
- I already have Poornatvam from Vedanta Jnanam.
- Any desire arises from Apponatvam.

Verse 6 :

गुरुणैव वेदार्थस्य परिसमापितत्वात् प्रकरणोक्तौ
ख्यात्यादि-अप्रामाण्य-कारणाशङ्का इति चेत्,
तद्व्युदासार्थमाह ।

न ख्याति-लाभपूजार्थं ग्रन्थोऽस्माभिरुदीयते ।
स्वबोध-परिशुद्ध्यर्थं ब्रह्मविन्निकषाश्मसु ॥ ६ ॥

*guruṇaiva vedārthasya parisamāpitatvāt prakaraṇoktau
khyāty-ādy aprāmāṇya-kāraṇāśaṅketi cet tad
vyudāsārtham āha*

*na khyāti-lābha-pūjārthaṁ grantho 'smābhir udiryate
sva-bodha-pariśuddhy-arthaṁ brahma-vin-nikaṣāśmasu*

If it be doubted that since the sense of the Veda has been completely stated by the Teacher himself, the composition of this manual is due to motives like love of fame, etc., which will render it invalid, he says the following with a view to reject it. [Introduction – Verse 6]
Not for the sake of fame, profit, or honour has this work been composed by us, but for the purpose of purifying one's own understanding [by testing it] on the touchstones of the knowers of Brahman. [Verse 6]

- Not writing for money, reward, but to test my own understanding and get validation from great Acharyas.
- They should say, my knowledge is clear.
- Like touchstone to test gold.
- Self confidence comes when other confirm my work.

Verse 7 :

अनर्थानर्थहेतु-पुरुषार्थ-तद्धेतु-
प्रकरणार्थ-संग्रहज्ञापनाय उपन्यासः ।

ऐकात्म्याप्रतिपत्तिर्या स्वात्मानुभवसंश्रया ।
साऽविद्या संसृतेर्बीजं तन्नाशो मुक्तिरात्मनः ॥ ७ ॥

*anarthānārtha-hetu-puruṣārtha-tadd-hetu-
prakaraṇārtha-saṁgraha-jñāpanāyopanyāsaḥ*

*aikātmāpratipattir yā svātmānubhava-saṁśrayā
sā 'vidyā saṁsṛter bījaṁ tan-nāśo muktir ātmanah*

Evil and the cause of evil, the good of man and the means thereto, which constitute the theme of the manual, will be stated briefly. [Introduction – Verse 7]

Avidya, which is non-apprehension of the oneness of the Self and which is located in the Self which is of the nature of knowledge, is the seed of bondage. Its destruction is the liberation of the Self. [Verse 7]

- 3 Topics in this verse.

a) What is Samsara :

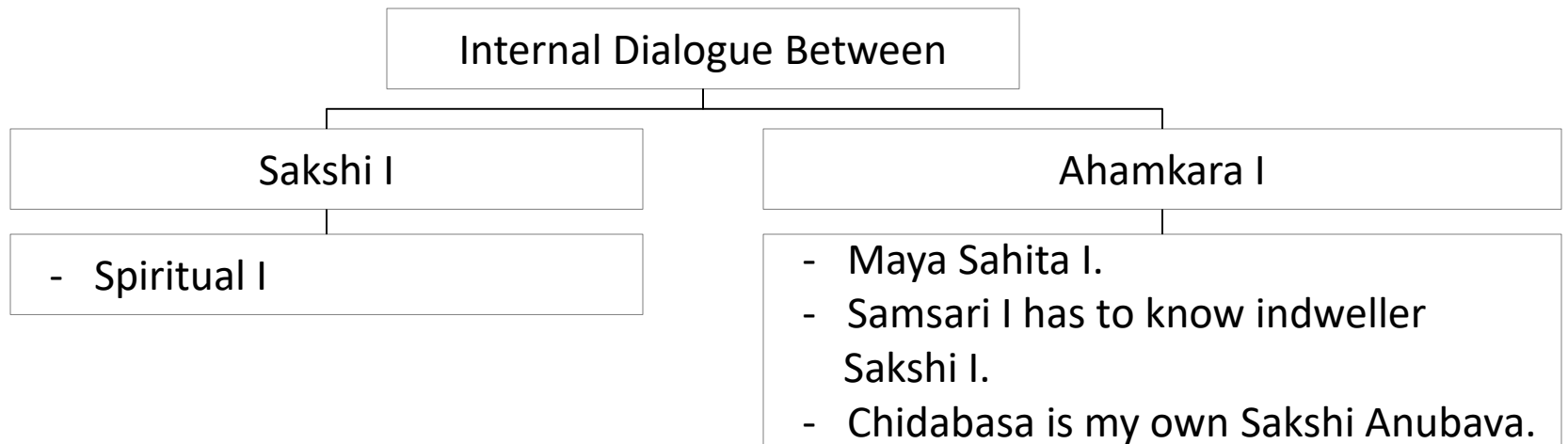
- Constant movement from one place to another or one condition to another – Samsrutihi.
- **Dissatisfied from present, seeking to improve :**

Adhyatmika	Adibautika	Adideivika
Health	Surrounding	Rahu, Ketu Prarthana

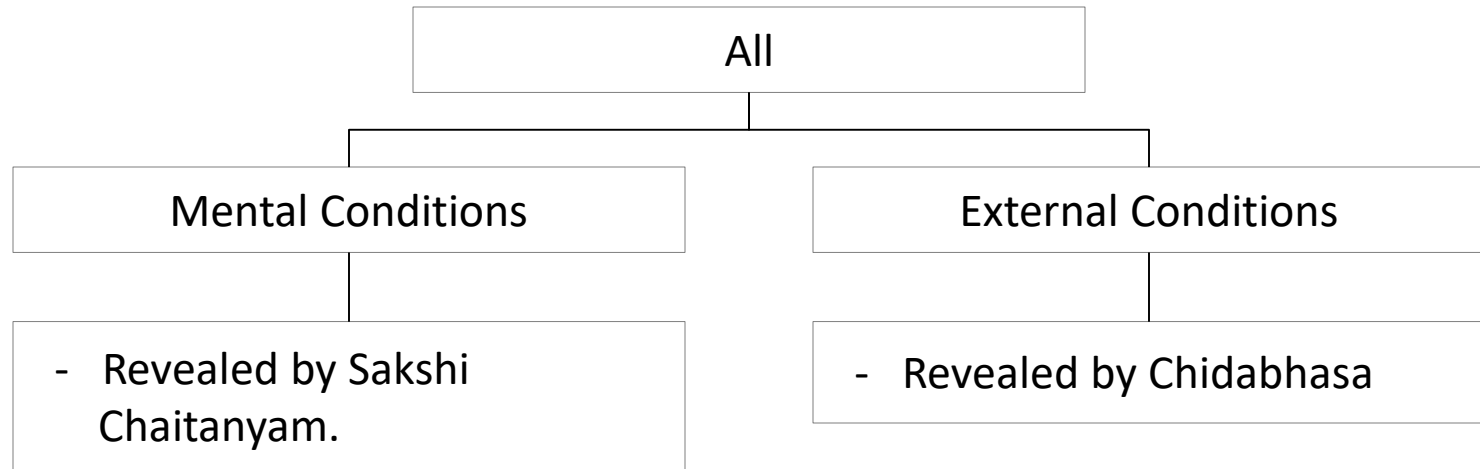
- Constant struggle caused by dissatisfied Ahamkara I, present “I” and trying to improve that I.
- Sometimes I am dissatisfied with whole Janma and hope to get better Janma next time.

b) What is cause of Samsara?

- Avidya Samsrutena Bijam.
- Self ignorance is seed of Samsara.
- What is self ignorance?
- Ya Aikayaya Pratpattihi.
- Ignorance of Poornatvam of oneself.
- Eka = Sajatiya, Vijatiya, Svagata Bheda Shunya Atma is purnaha, completeness.
- Freedom from wants, deficiencies.
- Because I am not at home with myself as I am, constantly busy seeking.



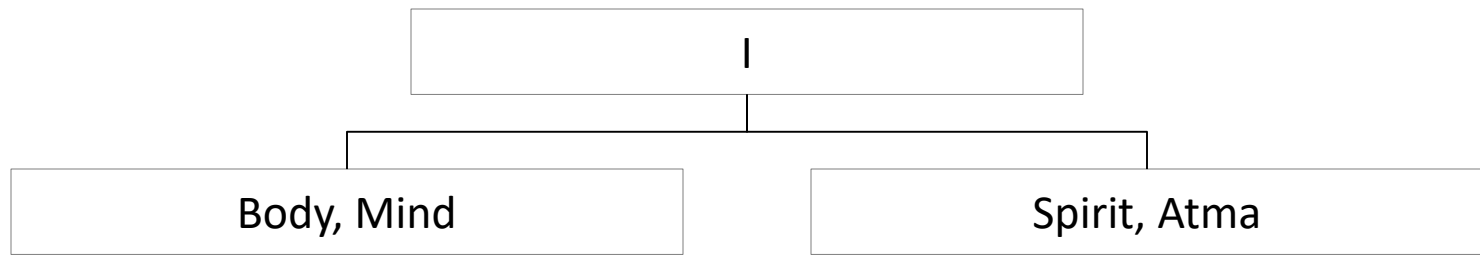
- Anubava Agyanam – experience of ignorance is Sakshi Siddham.



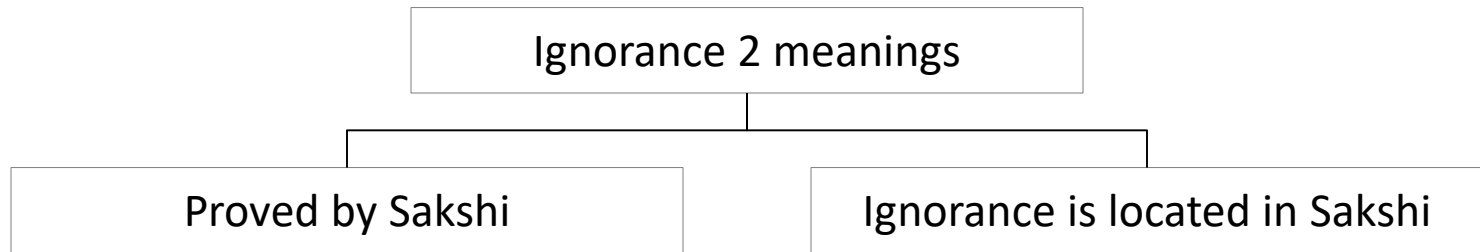
- Self ignorance revealed by Sakshi is cause of Samsara.
- How Sakshi reveals the ignorance?
- When somebody asks – are you fine or infinite?

Finite	Infinite
<ul style="list-style-type: none"> - Limited by time - Ahamkara 	<ul style="list-style-type: none"> - Sakshi I - Not limited by time and space.

- We say, I don't think I am infinite – Svatma Anubava Samshaya.
- Proof of ignorance is ones own internal experience.
- What do I think I am?



- Here talking about proof of ignorance not Brahman.
- I – the Sakshi reveals presence of ignorance In my own mind.



- Atma Chaitanyam is locus or support of Atma Ashrita Agyanam, which is cause of Samsara.

Topic 3 :

- Atmanaha Mukti.
- Freedom from struggle is Moksha.

Verse 8 :

पुरुषार्थहितोः अवशिष्टत्वात् तदभिव्याहारः ।

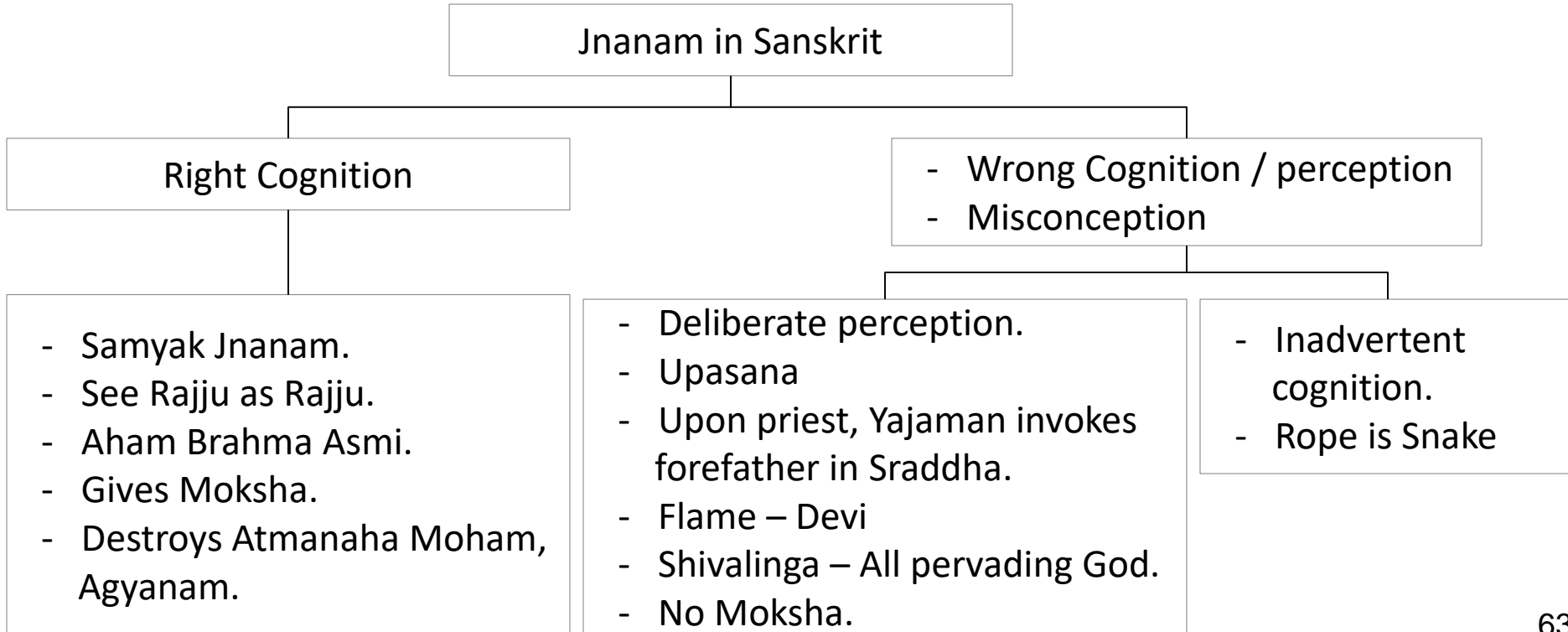
वेदावसानवाक्योत्थ-सम्यग्ज्ञानाशुशुक्षणिः ।

दन्दहीत्यात्मनो मोहं न कर्माप्रतिकूलतः ॥ ८ ॥

puruṣārtha-hetor avaśiṣṭatvāt tad-abhivyāhārah

vedāvasāna-vākyaottha-samyag-jñānāśuśukṣaṇiḥ
dandahīty ātmano moham na karmāpratikūlataḥ

Since the means to the good of man remains to be stated, it is explained.[Introduction-Verse 8]
The fire of right knowledge, which arises from the sentences of the concluding portion of the Veda, destroys completely the ignorance about the Self, but not ritualistic action, because it is not opposed to ignorance. [Verse 8]



Question :

- Is ignorance one or many?
- Samyak Jnanam = Tvam / Tat / Asi Pada Vichara by Sravanam / Mananam / Nididhyasanam.
- Ignorance of the fact that Poornatvam can't be attained, need not be attained, it is my nature, because of self ignorance, have disowned my nature.

Example :

Agni	Darkness
<ul style="list-style-type: none">- Fire- Knowledge	<ul style="list-style-type: none">- Ignorance

- Owning Poornatvam through self knowledge is cause for removal of Agyanam.

Kaivalyo Upanishad :

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः ॥ ११ ॥

ātmanamaraniṁ kṛtvā praṇavam cottarāraṇim ।
jñānanirmathanābhyāsātpāśaṁ dahati paṇḍitaḥ ॥ 11 ॥

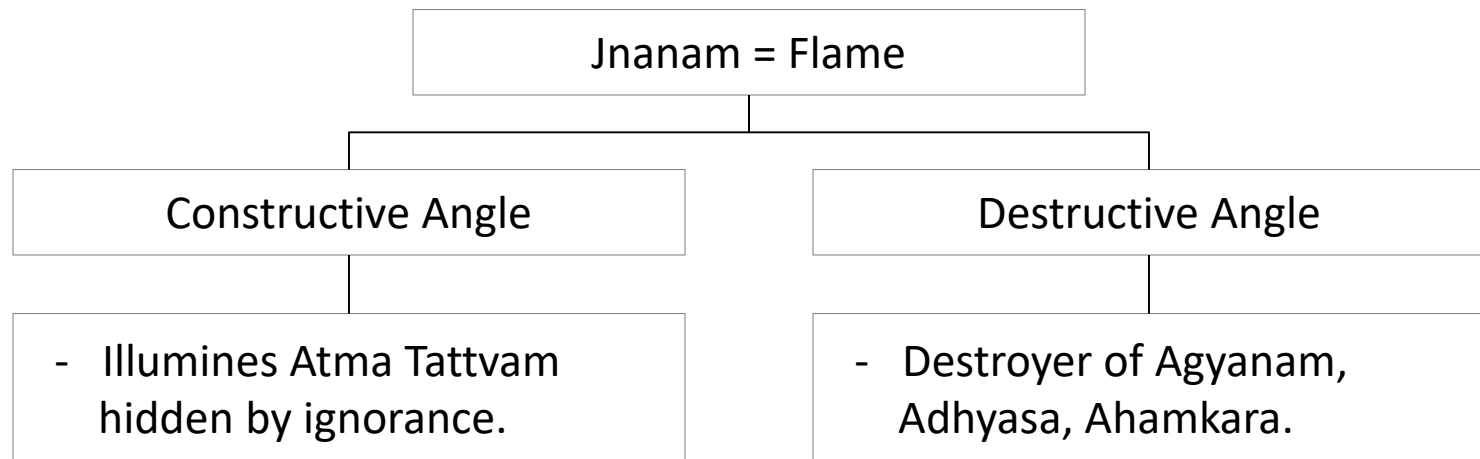
Making the ego the “lower Arani” and Om the “Upper Arani”, through the practice of repeated churning of Knowledge “Jnana Nirmathana Abhyasa” a wise man burns up all the chords of his bondage. [Verse 11]

Gita :

यस्य सर्वे समारम्भाः
कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं
तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarvā samārambhāḥ
kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmāṇam
tamāhuḥ paṇḍitaṁ budhāḥ || 4-19 ||

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]



- Noble Karmas, Prayaschitta Karma, Ganga Snanam destroy papam's temporarily.
- Fire of Jnanam dries up Samsara.
- How to kindle the flame?

Churn Upanishadic statements in the mind by Sravanam / Mananam / Nididhyasanam.

5th Topic :

- Purva Pakshi Khandanam.
- Negation of Purva Pakshi.
- Purva Pakshi is Purva Mimamsa Karma vadi, main challenger.
- Karma – rituals gives liberation.

Sureshvaracharya :

- Karmanaha Mokshaha Na Bavati.

Apraticoolata :

- Karma + ignorance friendly not enemical.
- All human efforts are Karmas, maintain Agyanam, self ignorance.

Verse 9 : Introduction

प्रतिज्ञातार्थ-संशुद्धयर्थ पूर्वपक्षोक्तिः ।
तत्र ज्ञानमभ्युपगम्य तावदुपन्यासः ।

*pratijñātārtha-saṁśuddhy-arthaṁ pūrva-pakṣoktiḥ.
tatra jñānam abhyupagamya tāvad upanyāsaḥ*

For the purpose of establishing the position mentioned above, the prima facie views are stated. Of these, the view which admits of knowledge is stated first. [Verse 9 – Introduction]

- 5th topic – Sureshvaracharya takes 1st .
- Entire 1st chapter – Verse 9 to 100 is negation of Purva Pakshi.

Sruti Pramanam :

- **Kaivalyo Upanishad + Mahanarayana Upanishad :**

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

*na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥*

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

- For one Veda Mantra, Sureshvaracharya writes 100 verses.

Purva Pakshi – 3 States

Verse 9 – 13

- 1st State
- Abyupethya Karma Vadi
- There is Atma Jnanam but is useless because Karma itself gives Moksha.
- Sanyasi should not enter Puja Room.
- Refuted Verse 23 – 53

Verse 14 – 19

- Anabyupethya Karma Vadi.
- No Atma taught as independent means of Moksha.

Verse 20 – 22

- Samuchhaya Karma Vadi.
- Atma Jnanam combined with Karma gives Moksha.

Summary so far

Introduction

Verse 1

- Vishnu Namashkara

Verse 2

- Guru Namaskara

Verse 3

- Aim of Teaching = to extract essence of Vedanta as per Guru's injunction.

Summary so far

Verse 4

- Real nature of Atma going to be taught.

Verse 6

- Writing to get Validation of my own understanding.

Verse 8

4th Topic :

- What is cause of Mokisha?

5th Topic :

- Purva Pakshi – Karma Cause of Moksha.

Verse 5

- I have no desire for money or reward to write this book.

Verse 7

3 Topics :

- What is Samsara?
- What is cause of Samsara?
- What is Moksha?

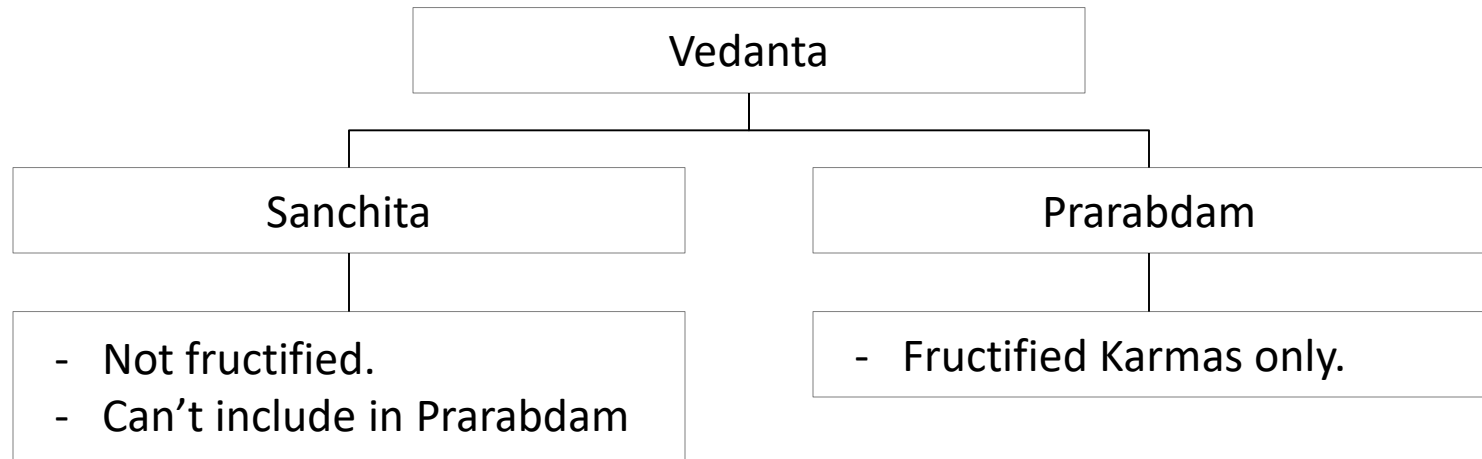
Verse 9 :

मुक्तेः क्रियाभिः सिद्धत्वात् ज्ञानं तत्र करोति किम् ।
कथं चेच्छृणु तत्सर्वं प्रणिधाय मनो यथा ॥ ९ ॥

*mukteḥ kriyābhiḥ siddhatvāj jñānaṃ tatra karoti kim
katham cec chrṇu tat sarvaṃ praṇidhāya mano yathā*

Since liberation is attained through ritualistic actions, what does knowledge accomplish therefore? If you ask “How,” listen to everything with an attentive mind [Verse 9]

- Ingeniously perform Karma.
- Avoid Agami, exhaust Prarabda.
- All past Karmas including Sanchita taken as Prarabda.



- Anarabda Karma = Agami.

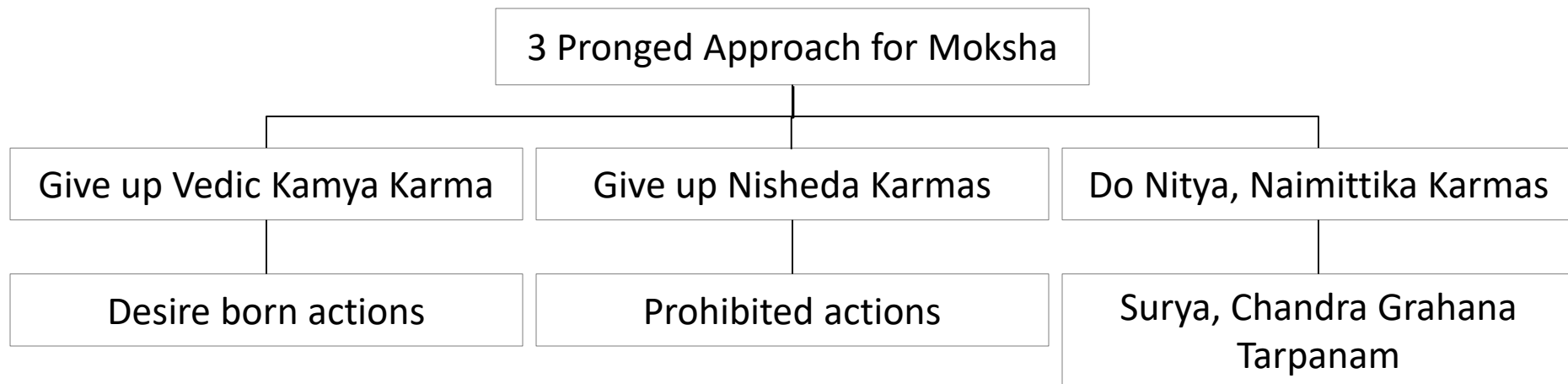
Verse 10 :

अकुर्वतः क्रियाः काम्या निषिद्धास्त्यजतस्तथा ।
नित्यनैमित्तिकं कर्म विधिवच्चानुतिष्ठतः ॥ १० ॥

*akurvataḥ kriyāḥ kāmyā niṣiddhās tyajatas tathā
nitya-naimittikaṁ karma vidhivac cānutiṣṭhataḥ*

To one who does not perform desire-prompted actions, who abstains from prohibited deeds, and who performs daily and occasional [obligatory] deeds according to scriptural injunction [liberation takes place]. [Verse 10]

- Karma is cause of Samsara.
- Travel of Jiva is governed by fuel called Karma.
- Bring Karma account to zero and get.



- Consequence of 3 exercises is Moksha.

Verse 11 :

किमतो भवति ।

काम्यकर्मफलं तस्माद्-देवादीमं न ढौकते ।
निषिद्धस्य निरस्तत्वात् नारकीं नैत्यधोजनिम् ॥ ११ ॥

kim ato bhavati

*kāmya-karma-phalam tasmād devādimam na dhaukate
niṣiddhasya nirastatvān nārakīm naity adho-janim*

What follows from this? [Introduction – Verse 11]

As a consequence, the status of a god, etc., which is the fruit of desire-prompted action does not accrue to him. Since prohibited deeds have been abandoned, he does not attain inferior birth associated with hell. [Verse 11]

a) By renunciation of Kamya Karma, Punyam which gives higher Lokas do not reach him.

- 14 Lokas – Kamya Janaka Lokas travel ended.

b) By Renunciation of Nisheda Karmas :

- Liquor, meat, which gives lower Lokas ended.
- At death Punya – Papa account zero = Moksha.

Verse 12 :

देहारम्भकयोश्च धर्माधर्मयोः ज्ञानिना सह
कर्मिणः समानौ चोद्यपरिहारौ ।

वर्तमानमिदं याभ्यां शरीरं सुखदुःखदम् ।
आरब्धं पुण्यपापाभ्यां भोगादेव तयोः क्षयः ॥ १२ ॥

*dehārambhakayoś ca dharmādharmayor jñāninā saha
karmināḥ samānau codya-parihārau*

*vartamānam idaṁ yābhyāṁ śarīraṁ sukha-duḥkhaḍam
ārabdham puṇya-pāpābhyāṁ bhogād eva tayor kṣayaḥ*

And as for merit and demerit which have caused the present embodiment, the objection and the answer are the same for the advocates of action and knowledge. [Introduction – Verse 12]
The destruction of those merits and demerits, that have produced this present body, which gives pleasure and pain, takes place only through enjoyment. [Verse 12]

Introduction :

- Purva Pakshi – Imagines possible question by Vedantin.

a) Vedantin :

- Jnanam can't destroy Prarabdam.
- Because of Prarabdam, person has current body – Sukha, Dukha Anubhava.
- Body comes to existence only to give pleasurable and painful experiences.

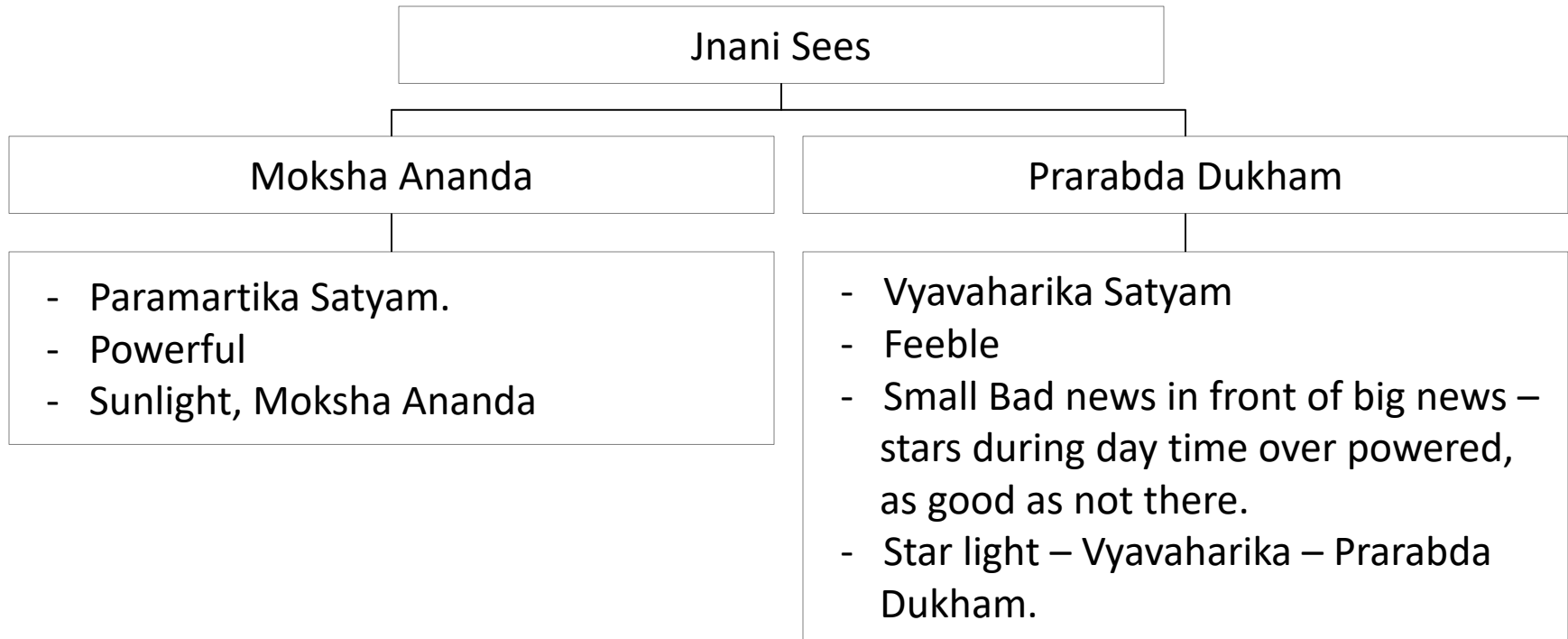
Question :

- For Jnani, how to tally Jeevan Mukti and Prarabda Dukha Anubava.

Vedantin : (Unique Answer)

- Moksha Sukham and Prarabda Dukham can coexist in Jeevan Mukta.

- 2 orders of Reality.



- Jeevan Mikti explained through subtle difference, 2 tier philosophy.

Vedantin's Question :

- Why perform Nitya, Naimitta Karma if no use for Moksha?
- According to Purva Mimamsa, Nitya Naimitta Karma will not produce any Phalam.
- No benefit for Sandhya Vandanam.

Purva Pakshi :

- Non performance will give you Pratyavaya Papam, Agami Papam.
- In Vedanta, Nitya Naimitta Karma has Punyam.

Verse 13 :

काम्य-प्रतिषिद्धकर्मफलत्वात् संसारस्य
तन्निरासेनैव अशेषानर्थ-निरासस्य सिद्धत्वात् किं
नित्यानुष्ठानेन इति चेत्, तन्न, तदकरणादपि अनर्थ-प्रसक्तेः ।

नित्यानुष्ठानतश्चैनं प्रत्यवायो न संस्पृशेत् ।
अनादृत्यात्मविज्ञानम् अतः कर्माणि संश्रयेत् ॥ १३ ॥

*kāmya-pratiśiddha-karma-phalatvāt saṁsārasya
tan-nirāśenaivāśeṣānārtha-nirāsasya siddhatvāt kiṁ
nityānuṣṭhāneneti cet, tan na. tad-akaraṇād apy anārtha-prasakteḥ*

*nityānuṣṭhānataś cainam pratyavāyo na saṁspṛśet
anādr̥tyātma-vijñānam ataḥ karmāṇi saṁśrayet*

Since bondage is the result of the performance of desire-prompted and prohibited deeds, and since the removal of all evil takes place by the abandonment of these [deeds] alone, what is the benefit, it may be asked, of the performance of daily [and occasional] deeds? Not that [they are useless], because evil will arise as a result of their non-performance also. [Introduction – Verse 13]

Sin does not accrue to this person because of the performance of daily deeds. So, disregarding the knowledge of the Self, let one resort to action. [Verse 13]

- Edit Karmas intelligently.
- Do Nitya Naimittika Karma and get Moksha.
- Jnanam is there but not required.
- This is Abyupethya Karma Vadi.
- Refuted from Verse 23 – 53.

Verse 14 : Introduction

अभ्युपेत्य एवमुच्यते, न तु यथावस्थित-आत्मवस्तुविषयं
ज्ञानमस्ति, तत्प्रतिपादक-प्रमाणाभावात् ।

*abhyupetyaivam ucyate na tu yathāvasthitātma- vastu-viṣayaṃ
jñānam asti. tat-pratipādaka- pramāṇābhāvāt*

Admitting [knowledge] it has been stated in this way, but there is no knowledge of the existent Self, because there is no pramana which propounds it. [Introduction – Verse 14]

- Anabyupethya Karma Vadi.
- No Pramana says Purva Pakshi, Veda doesn't teach Atma.
- Does not accept Atma Jnana teaching exists in Veda.
- Jnanam itself not there, no need to say if it is required or not. Kevala Karma gives Moksha.

Verse 14 :

यावन्त्यश्चेह विद्यन्ते श्रुतयः स्मृतिभिः सह ।
विदधत्युरुयत्नेन कर्मातो भूरिसाधनम् ॥ १४ ॥

*yāvantyaś ceha vidyante śrutayas smṛtibhis saha
vidadhaty uru-yatnena karmāto bhūri-sāadhanam*

All the Sruti texts that exist, along with smṛti texts, emphatically enjoin action. Action is, therefore, the adequate means. [Verse 14]

- Brahma Sutra refutation of Purva Mimamsa.

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [1 – 1 – 4]

पुरुषार्थोऽतश्शब्दादिति बादरायणः । **Purushartha'tah sabdaditi baadarayanah ।**

From this (Brahma Vidya or Brahma Jnana results) the purpose or the chief object of pursuit of man, because the scriptures state so; thus (holds) the sage Badarayana.
[3 – 4 – 1]

- Here comprehensive picture.
- Smriti Vakyam – Manu Smriti, Yagnavalkya Smriti, Purana, Uddava Gita – Teaching only Karma Kuru.

Gita :

यज्ञदानतपःकर्म
न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव
पावनानि मनीषिणाम् ॥ १८-५ ॥

**yajñadānatapaḥkarma
na tyājyaṃ kāryamēva tat ।
yajñō dānaṃ tapaścaiva
pāvanāni manīṣiṇām || 18-5 ||**

Acts of sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity, and also austerity, are the purifiers of even the 'wise'. [Chapter 18 – Verse 5]

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- 100 years live and do Karma.
- For Moksha – Karma is Sadhanam, instrument, not Atma Jnanam.

Verse 15 : Introduction

स्यात् प्रमाणासम्भवो
भवदपराधाद् इति चेत् तन्न । यतः ।

*syāt pramāṇāsambhavo
bhavad-aparādhād iti cet, tan na. yataḥ*

If it be said, “The absence of pramana is due to your fault,” it is not so for this reason.
[Introduction – Verse 15]

- Purva Pakshi has not studied scriptures properly.

a) Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत् किञ्चन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

*Om ātmā vā idameka evāgra āsīt,
nānyat kiñcana miṣat.
Sa īkṣata lokānnu sṛjā. iti.*

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... He thought I shall indeed create the worlds. [I – I – 1]

- Pragyanam Brahman – Atma revealed by Adhyaropa.

b) Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akasah sambhutih ।
akasadvayuh, vayoragnih, agnerapah ।
adbhyah prthivi, prathivya osadhayah ।
osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

c) Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty
ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty
ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāḥ kāmāya putrāḥ priyā bhavanty
ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty
ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāḥ kāmāya paśavaḥ priyā bhavanti
ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇāḥ kāmāya brahma priyaḥ bhavaty
ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty
ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāḥ kāmāya lokāḥ priyā bhavanty
ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāḥ kāmāya devāḥ priyā bhavanty
ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāḥ kāmāya vedāḥ priyā bhavanty
ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāḥ kāmāya bhūtāni priyāṇi bhavanty
ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty
ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo
nididhyāsitaḥ maitreyi ; ātmani khalvare dṛṣṭe
śrute mate vijñāta idaḥ sarvaḥ viditaḥ ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- If such a question about Purva Pakshi is asked, it is not correct.

Verse 15 :

यत्नतो वीक्षमाणोऽपि विधिं ज्ञानस्य न क्वचित् ।
श्रुतौ स्मृतौ वा पश्यामि विश्वासो नान्यतोऽस्ति नः ॥१५॥

*yatnato vikṣamāṇo 'pi vidhiṃ jñānasya na kvacit
śrutau smṛtau vā paśyāmi viśvāso nānyato 'sti naḥ*

Though I have looked carefully, I do not see anywhere, in Sruti or smṛti, a text which enjoins knowledge [of the Self]. We have no faith in anything else. [Verse 15]

Purva Pakshi :

- Jnanam statements are there in Veda but they are not dealing with Purushartha. Facts are revealed for sake of action.

- What gives Prayojanam alone can be taken as teaching of Veda.
- Knowledge giving statements are statements of facts.

Example :

- There is water in the Pot – statement of fact.
- Knowledge must be followed by Karma.
 - a) Drinking water alone has Prayojanam.
 - b) Jyotishtoma Ritual Karma gives Svarga Loka benefit.
 - c) Vishnu Sahasranama Parayanam, Karma – useful, discussed in Brahma Sutra – Chapter 1 – 1 – 4.
- Jnanam is Angam, stepping stone for Karma (Angi).
- By itself Jnanam no use, not Veda Tat Paryam, not central teaching.

General Science	Applied Science
Knowledge	Karma

Purva Pakshi :

- I have scrutinised Vedas, Karma is final teaching.
- Karya Bodhaka Vakyam = Pramanam, in Sruti and Smriti.

Verse 16 : Introduction

स्यात् प्रवृत्तिः अन्तरेणापि विधिं
लोकवत् इति चेत्, तन्न । यतः ।

*syāt pravṛttir antareṇāpi vidhiṃ
loka-vad iti cet, tan na. yataḥ*

If it be said that pursuit [of knowledge] can take place even without an injunction, as in daily life, it is not so for the following reason. [Introduction – Verse 16]

- Vedantins reply to Purva Mimamsa.
- In special cases, Jnanam produces benefit without action :
 - a) Rope knowledge removes misconception of snake.
 - b) Key – Goggles on forehead hidden, knowledge helps.
- Here Jnana Matrena Prayojanam.

Introduction :

Purva Pakshi :

- Don't give Laukika examples for Shastriya Vishaya.

Moksha :

- Consequence after death – Aparoksha Vishaya.
 - Apaurusheyam.
- Vedic support required for Alaukika Vishaya.

- Svarga by ritual plane only.
- Delhi – can go by Car, Rail, Plane.

Moksha Definition :

- Cessation of travel to another body after death.
- Not known by our instruments.
- Alaukika field called Samparayikam.

Katho Upanishad :

न साम्परायः प्रतिभाति बालं
 प्रमाद्यन्तं वित्तमोहेन मूढम् ।
 अयं लोको नास्ति पर इति मानी
 पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

Na samparayah pratibhati balam
 Pramad-yantam vitta-mohena mudham,
 Ayam loko nasti para iti mani
 punah punar-vasamapadyate me ॥ 6 ॥

The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. “This is the only world,” he thinks “there is no other.” Thus he falls again and again under my sway.
 [I – II – 6]

- What grain to be used for oblation – Yellow, Rice, I can’t decide.

Verse 16 :

अन्तरेण विधिं मोहाद् यः कुर्यात् साम्परायिकम् ।
न तत्स्याद् उपकाराय भस्मनीव हुतं हविः ॥ १६ ॥

*antareṇa vidhiṃ mohād yaḥ kuryāt sāmparāyikam
na tat syād upakārāya bhasmaniva hutam haviḥ*

What is done through delusion, without [scriptural] injunction, for achieving an other-worldly result will not be conducive thereto, like oblation poured into ashes. [Verse 16]

- Without Vedic instruction, taking Samparayayika Pursuit is delusion.
- Can't do Sraddha as per our wish.
- Shastra does not talk about poor feeding for Sradha.
- Not feeding priest and feeding poor, replacing is called Moham.
- Offering in Homa Kunda Without flames.
- Atma Jnanam is like offering oblation to Ashes – No benefit.

Mundak Upanishad :

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहृतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

*Etesu yas-carate bhraja-manesu yatha-kalam cahutayo hyadadayan I
tam nayantyetah suryasya rasmayo yatra devanam patireko-dhivasah II 5 II*

He who offers oblations in proper time into these shining-flames-him, the oblations, as sun's rays, lead to the place where the one Lord of the gods (Indra) resides. [I – II – 5]

Verse 17 : Introduction

अभ्युपगत-प्रामाण्यवेदार्थविद्
जैमिन्यनुशासनाच्च ।

*abhyupagata-prāmāṇya-vedārtha-vij-
jaiminy-anuśāsanāc ca*

[This is supported] also by the statement of Jaimini who knows the meaning of the Veda and whose authority is accepted. [Introduction – Verse 17]

- Jaimini confirms this in Purva Mimamsa Sutram.
- Jaimini's – Pramanyam, authority, authenticity is accepted by all reliable like Newton, Einstein.
- Anushasanam = Teaching, Jnanam useful only when put into action.

Verse 17 :

"आम्नायस्य क्रियार्थत्वाद् आनर्थक्यम्" इतोऽन्यथा ।
इति साटोपमाहोच्चैः वेदविजैमिनिः स्वयम् ॥ १७ ॥

*"āmnāyasya kriyārthatvād ānarthakyam" ito 'nyathā
iti sāṭopam āhoccair veda-vij jaiminiḥ svayam*

Jaimini himself who knows the Veda has in a flurry declared loudly that since the Veda has its purport in action, what is different from it is purportless. [Verse 17]

Purva Mimamsa Sutra :

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानां
तस्मादनित्यमुच्यते ॥ १।२।१॥

The Veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it can not be said to be eternal. [I – II – 1]

Amnayasya Kriyatatvat :

- Veda has only Karma as final teaching.

Anarthakyam Athadarthanam :

- Everything else which teaches other than Karma is useless.
- Analysed in Brahma Sutra – Chapter 1 – 1 – 4.

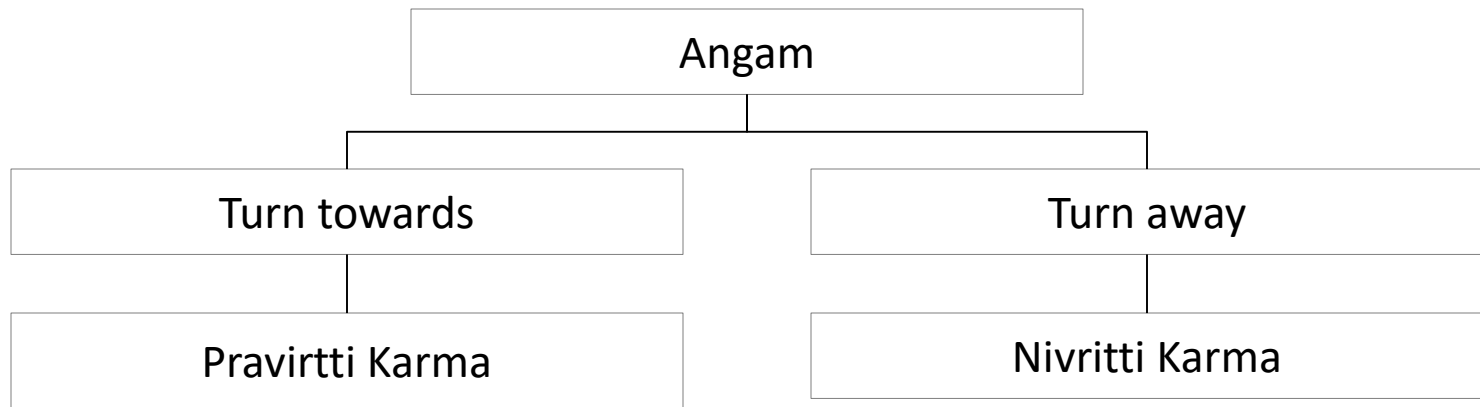
तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- Siddha Vastu Jnanam – statement of fact useless.
- Aham Brahma Asmi, like Yoga Asana Jnanam or there is Svarga – facts – useless.
- Knowledge does not remove thirst.

Knowledge	Karma
<ul style="list-style-type: none">- Angam- Part	<ul style="list-style-type: none">- Angi- Main - Whole



Swami Dayananda Saraswati :

- I have Jnanam, need to practice meditation – is a Purva Pakshi.
- Karta negated in Jnanam.
- **Understand during Sravanam :**
I am ever free Akarta Sakshi Chaitanyam, Jagat Karanam Brahman.
- Verse 17 is Pramanam for Purva Pakshi.

Verse 18 :

मन्त्रवर्णाच्च ।

"कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः" ।
इति मन्त्रोऽपि निश्शेषं कर्मण्यायुरवासृजत् ॥ १८ ॥

mantra-varṇāc ca

"kurvann eveha karmāṇi jijīviṣec chatam samāḥ"
iti mantro 'pi niśśeṣam karmāṇy āyur avāsrjat

Because of the statement of the Vedic hymn also [it holds good]. [Introduction – Verse 18]
The Vedic hymn, "By doing rituals, indeed, should one wish to live here for a hundred year," enjoys life-long performance of rituals. [Verse 18]

Introduction :

- Upanishad also declares.

Verse 18 :

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Do Karma for 100 years doing Nitya, Naimittika Karmas, will give Moksha in Manushya Shariram.
- No Atma Jnana Pramanam for Moksha.

Verse 19 : Introduction

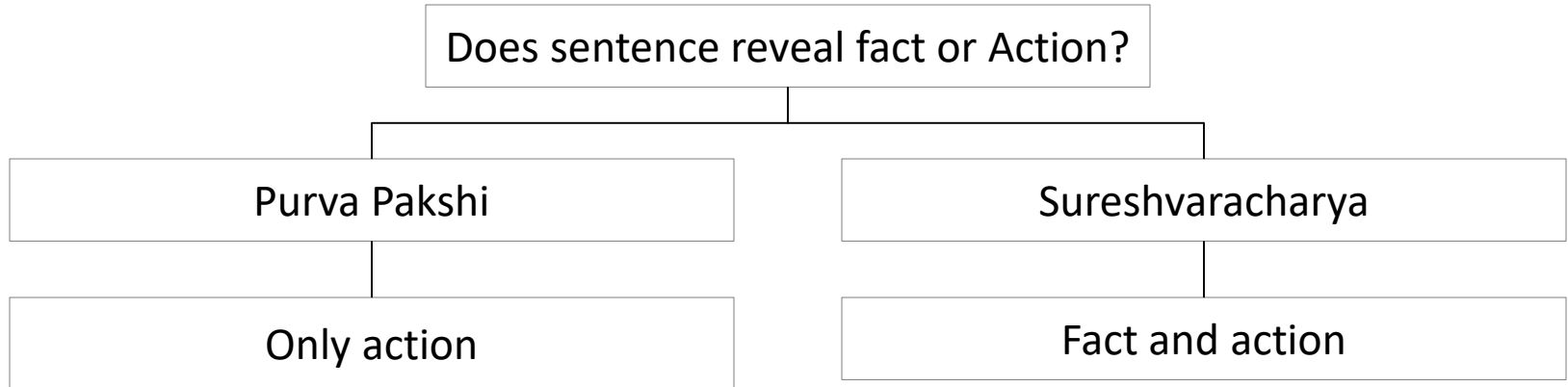
ज्ञानिनश्च वस्तुनि वाक्यप्रामाण्य-अभ्युपगमात् ।
वाक्यस्य च क्रियापद-प्रधानत्वात्,
ततश्च अभिप्रेतज्ञानाभावः ।

*jñāninaś ca vastuni vākya-prāmāṇyābhyupagamād
vākyaśya ca kriyā-pada-pradhānatvāt
tataś cābhipreta-jñānābhāvaḥ*

Since the advocate of knowledge accepts the validity of the [scriptural] sentence in respect of the Self and since the verb is the principal part of a sentence, it follows that the desired knowledge cannot arise. [Introduction – Verse 19]

Purva Pakshi :

- Grammar also does not support Jnanam to give Moksha.
- What is the relationship between words and sentences?
- Pratyaksha, Anumana, Upamana, can't reveal Atma.



Sentence Definition :

- Pada Samuhaha Vakyam.
- Group of words = Sentence.
- Aneka Pada Sangataha, Ghanaha, Samuhaha Vakyam.
- It is not a mere Arbitrary group of words but fulfilling certain conditions.

1st Condition :

a) Kriya Padam required.

- Verb required.

Example :

- Priest draws bucket of water from the well for Abhishekam in the temple.

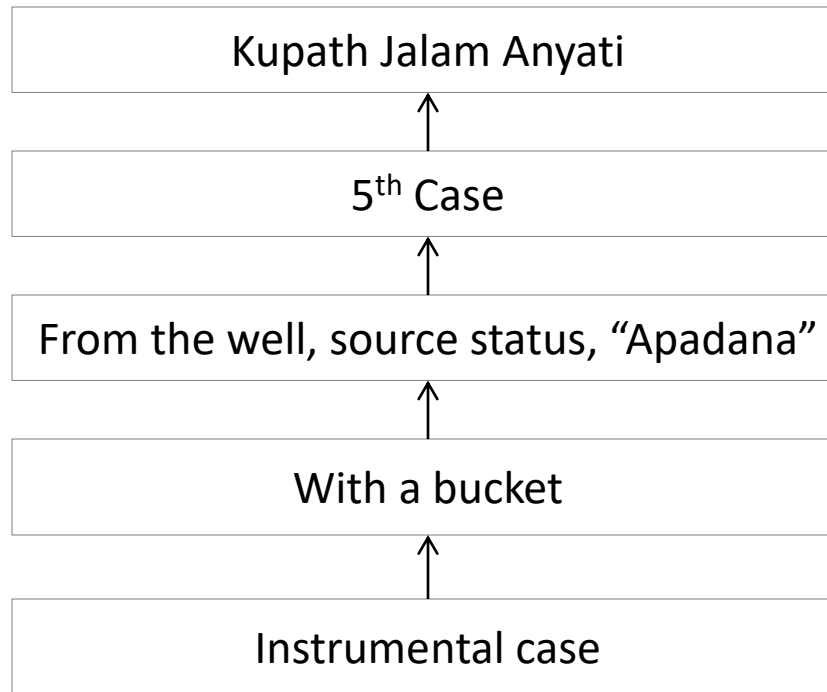
Verb :

- Draws – Crucial word.
- No communication with bunch of nouns.
- Verb reveals action, Karma, Kriya central teaching of Sentence.

b) Nama Padam do not reveal a new substance – Meaning already known.

c) Nouns are associated with Vibaktis, prepositions, case endings.

- Preposition reveal role played by noun, w.r.t. action in a sentence.

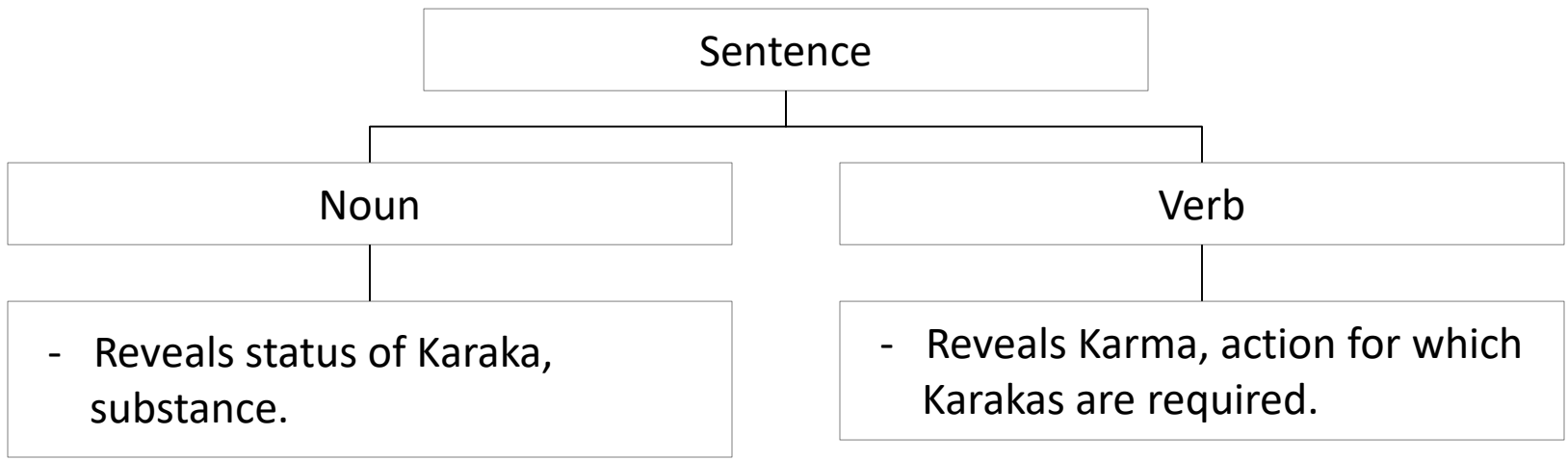


- Priest pours water into the well.



Locus

- With object, subject, instrument, locus.
- In, from into, with... prepositions.
- No Vastu learnt.
- Namas Reveal Role played by Noun – Role called Karaka Status.
- Substance can't have Karaka Status.
- No object, subject, instrument possible without a verb.



- Atma can't be revealed by a sentence by Nama Padam or Kriya Padam.
- No Vakya Pramana for atma.
- Nobody can give Atma Jnanam, what to talk of Moksha through Atma Jnanam.
- Neither noun or verb reveal new substance Atma, Brahman can't be revealed by Shabda Pramanam.

Verse 19 :

विरह्यं क्रियां नैव संहन्यन्ते पदान्यपि ।
न समस्त्यपदं वाक्यं यत्स्यात् ज्ञानविधायकम् ॥ १९ ॥

*virahayya kriyāṃ naiva saṁhanyante padāny api
na samasty apadam vākyaṃ yat syāj jñāna-vidhāyakam*

Words can never be combined with one another without a verb. Without words there is no sentence which conveys knowledge. [Verse 19]

- Nouns can never join to form a sentence if there is no verb leader.
- Vastu bodhaka and siddha bodhaka Vakyams not possible in scriptures.

Verse 20 :

ज्ञानाभ्युपगमेऽपि न दोषः । यतः ।

कर्मणोऽङ्गाङ्गिभावेन स्वप्रधानतयाऽथवा ।

सम्बन्धस्येह संसिद्धेः ज्ञाने सत्यप्यदोषतः ॥ २० ॥

jñānābhyupagame 'pi na doṣaḥ. yataḥ

*karmaṇo 'ṅgāṅgi-bhāvena sva-pradhānatayā 'thavā
saṁbandhasyeha saṁsiddher jñāne saty apy adoṣataḥ*

Even if knowledge is accepted, there is no defect for this reason. [Introduction – Verse 20]
Since combination of ritualistic action [with knowledge] either as the subordinate or principal factor or as what is equally important takes place here [in respect of attaining liberation], there is no defect even if knowledge is accepted. [Verse 20]

Samuchaya Vada – 3 Possibilities in Moksha

- Karma – Angam supportive.
- Karma – Employed by Jnanam – Angi.

- Karma – Leader – Angi employs Jnanam as support.
- Chandogya Upanishad.

- Karma joins Jnanam with equal importance.

Chandogya Upanishad :

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद ।
नाना तु विद्या चाविद्या च यदेव विद्यया करोति
श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति
खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ १.१.१० ॥

tenobhau kuruto yascaitadevam veda yasca na veda I
nana tu vidya cavidya ca yadeva vidyaya karoti
sraddhayopanisada tadeva viryavattaram bhavatiti
khalvetasyaivaksarasyopavyakhyanam bhavati II 1.1.10 II

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [about Om], with faith in the teachers and in the scriptures, and according to the principles of the Upanisads [or of yoga] is more fruitful. This certainly is the right tribute to Om. [1 – 1 – 10]

Rituals alone	Rituals with Atma Jnanam
Give Svarga	Powerful Karma gives Moksha

- Karma – Primary – Angi.
- Vidya – secondary – Angam.
- Karma backed by Jnanam gives Moksha.
- Purva Pakshi takes Vidya as atma Jnanam.
- Vedantin takes Vidya = Upasanam Angam.
- Angi = Jnanam.

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी
सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष
भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-
नामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विधिदिशन्ति
यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव चिदित्वा मुनि-
र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
एतद्ध स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं
प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
स्म पुत्रैषणायाश्च विसैषणायाश्च लोकैषणायाश्च व्युत्थायाथ
भिक्षाचर्यं चरन्ति ; या ह्येष पुत्रैषणा सा विसैषणा, या
विसैषणा सा लोकैषणा, उमे ह्येते एषणे एव भवतः ।
स एष नेति नेत्यात्मा, अग्रह्यो नहि ग्रह्यते, अशीर्यो
नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न
रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति,
अतः कल्याणमकरवमिति ; उमे उ हैवैष एते तरति, नैनं
कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ
prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmicchete, sarvasya vaśī
sarvasyeśānaḥ sarvasyādhipatiḥ; sa na sādhunā karmaṇā
bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ; eṣa
bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṃ lokā-
nāmasambhedāya; tametaṃ vedānuvacanena brāhmaṇā vividiṣanti
yajñena dānena tapasā'nāśakena; etameva viditvā munir-
bhavati | etameva pravrajino lokamicchantāḥ pravrajanti |
etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante, kiṃ
prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti; te ha
sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā
vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo
nahi śīryate, asaṅgo nahi sajyate, asito na vyathate, na
riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
ataḥ kalyāṇamakaravamiti; ubhe u haivaīṣa ete tarati, nainaṃ
kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it) : The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, I did an evil act for this, and I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

- Tametam Vedavanu Vachanena Brahmana Vividishanti, Yogena, Danena, Anashakena – Karma is Angam for Jnanam.
- Karma is support from knowledge.

Isavasya Upanishad :

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

*Vidyam cavidyam ca yastad vedo-bhayagm saha,
avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]*

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]

Vidya	Avidya	Saha
Jnanam	Karma	Samuchhaya

- Mere Atma Jnanam no liberation must join Karma.

Verse 21 :

यस्मात् ज्ञानाभ्युपगम-अभ्युपगमेऽपि
न ज्ञानान्मुक्तिः ।

अतः सर्वाश्रमाणां हि वाङ्मनःकायकर्मभिः ।
स्वनुष्ठितैर्यथाशक्ति मुक्तिः स्यान्नान्यसाधनात् ॥ २१ ॥

*yasmāj jñānābhyupagamānabhyupagame 'pi
na jñānān muktiḥ*

*ataḥ sarvāśramāṇāṃ hi vāṅ-manaḥ-kāya-karmabhiḥ
sv-anuṣṭhitair yathā-śakti muktiḥ syān nānya- sādhanāt*

Thus, irrespective of the acceptance or non-acceptance of knowledge, liberation cannot be attained through knowledge. [Introduction – Verse 21]

So for persons of all states of life liberation takes place through the actions of speech, mind, and body performed by them according to their ability, and not through any other means. [Verse 21]

Introduction :

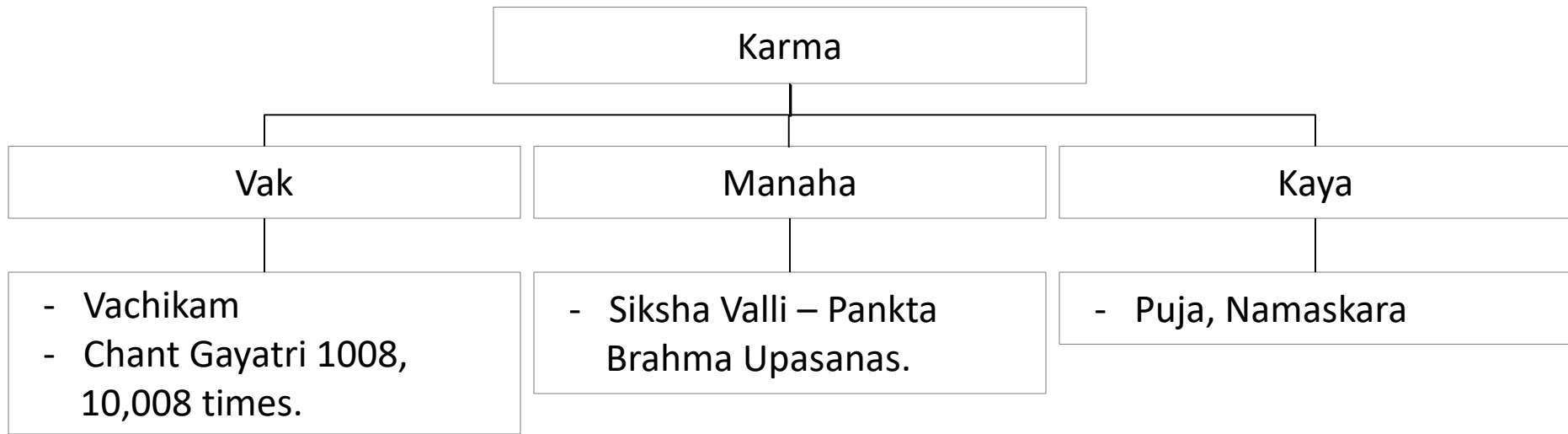
- Consolidation verse of Purva Pakshi.

Purva Pakshi :

- I don't care if Atma Jnanam is there or not.
- Atma Jnanam can't give liberation.

Verse 21 :

- Moksha through 3 types of Karma.



- Karma determined on basis of ones Ashrama, Varna.
- Can mix Jnanam but Karma alone gives Moksha.

Introduction – Verse 22 :

असदर्थ-प्रलापोऽयमिति दूषण-सम्भावनाय आह ।

asad-artha-pralāpo 'yam iti dūṣaṇa-sambhāvanāyāha

That all this is nonsensical talk is said for the purpose of commencing its refutation.
[Introduction – Verse 22]

Siddantin's View :

- Purva Pakshi Matam are non sensical prattlings.

Asat	Artaha	Pralapaha
Non	Sense	Prattling

Verse 22 :

इति हृष्टधियां वाचः स्वप्रज्ञाऽध्मातचेतसाम् ।
घुष्यन्ते यज्ञशालासु धूमानद्धधियां किल ॥ २२ ॥

*iti hr̥ṣṭa-dhiyām vācaḥ sva-prajñā 'dhmāta-cetasām
ghuṣyante yajña-śālāsu dhūmānaddha-dhiyām kila*

Such, indeed, are the words proclaimed in sacrificial places by men whose vision is obstructed by smoke, who are self-satisfied, and whose mind is inflated by their own conjectures.
[Verse 22]

- Sureshvaracharya criticises.
- Purva Pakshi Matams are loud proclamation in Yagashala doing rituals.

a) Krishta Dhi :

- Close minded – mind saturated with enthusiasm.

b) Svapragyat Atmakam :

- Head inflated, puffed up by their own views.

c) Anabdam :

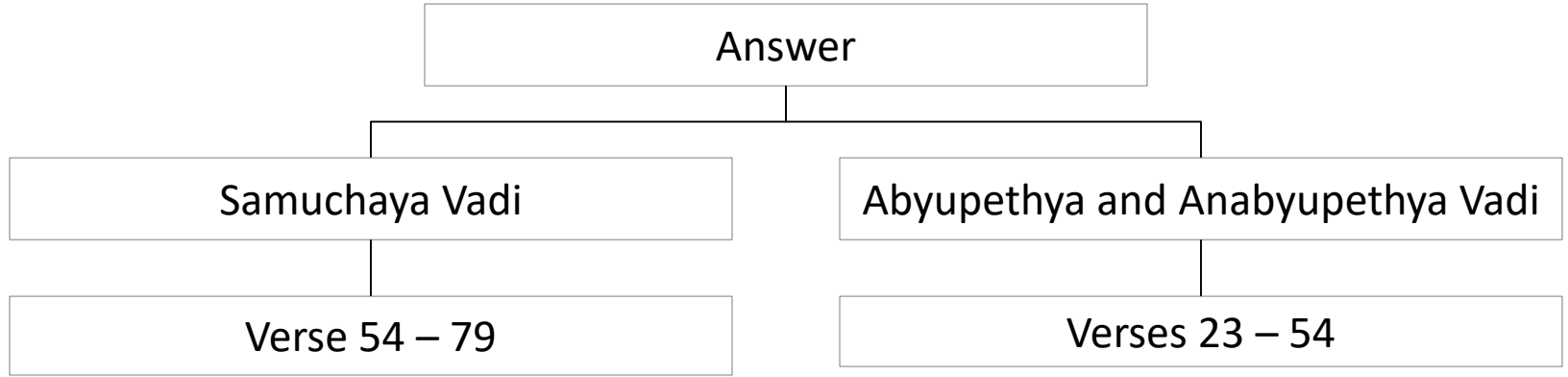
- Blindfolded intellects.
- Because of smoke vision blurred, Dhuma Marga, Krishna Gathi, accomplished by Karma.
- Obsessed to go to heaven.

Introduction – Verse 23 :

दूषणोपक्रम-अवधिज्ञापनाय आह ।

dūṣaṇopakramāvadhi-jñāpanāyāha

With a view to conveying the scope of the criticism, which has been commenced, it is said.
[Introduction – Verse 23]



Verse 23 :

अत्राभिदध्महे दोषान् क्रमशो न्यायबृंहितैः ।
वचोभिः पूर्वपक्षोक्ति-घातिभिर्नातिसम्भ्रमात् ॥ २३ ॥

*atrābhidadhmahe doṣān kramaśo nyāya-bṛṃhitaiḥ
vacobhiḥ pūrva-pakṣokti-ghātibhir nāti-sambhramāt*

Now [with regard to this view] we will state the defects, not in haste, but in a systematic way by means of words that are supported by logic and that will destroy the prima facie view.
[Verse 23]

- I will explain with logical arguments all statements of Purva Pakshi.
- Will refute without excitement, disturbance, anger, hatred towards Purva Pakshi.
- Not obsessed that Purva Pakshi should accept my argument.
- My aim is only sharing my views.
- My liberation and conviction does not depend on others approval.
- Never in history, Advaitam accepted by all.

Introduction – Verse 24 :

चतुर्विधस्यापि कर्मकार्यस्य मुक्तौ असम्भवात्
न मुक्तेः कर्मकार्यत्वम् ।

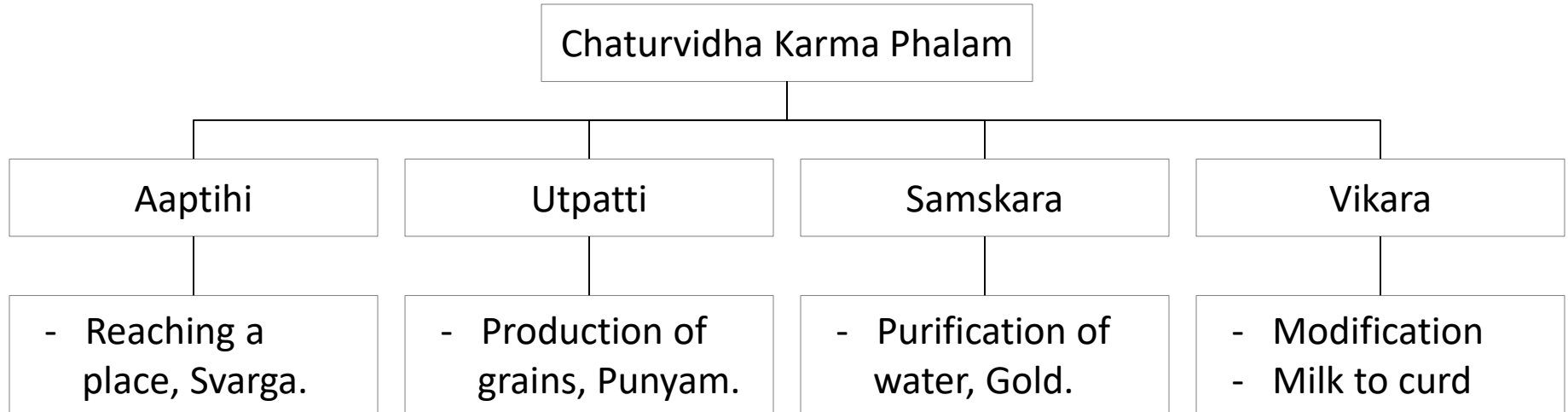
*catur-vidhasyāpi karma-kāryasya muktāṁ asambhavān
na mukteḥ karma-kāryatvam*

Since none of the four effects of action can be associated with liberation, liberation is not the effect of action. [Introduction – Verse 24]

1st Purva Pakshi : Verse 9 – 13

- Refutation of Abyupethya Karma Vadi.

Argument No. 1 :



- Rituals can improve sense organs.
- Moksha = Agyana Nivritti, does not come under 4 Karma Phalam.

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- Tatu Samanvayat Bashyam 4 – discussed.

Moksha Definition :

- Atma Agyana Nivritti.
- Removal of Self ignorance.

Verse 24 :

अज्ञानहान-मात्रत्वात् मुक्तेः कर्म न साधनम् ।
कर्मापमार्ष्टि नाज्ञानं तमसीवोत्थितं तमः ॥ २४ ॥

*ajñāna-hāna-mātratvān mukteḥ karma na sādhanam
karmāpamārṣṭi nājñānaṁ tamasivotthitaṁ tamaḥ*

Since liberation is only the destruction of ignorance, action is not the means thereto. Action does not remove ignorance in the same way as error caused by darkness [does not remove darkness]. [Verse 24]

- Ignorance and knowledge both are cognitive functions belonging to the intellect.
- By right understanding drop misconceptions and wrong understanding.

Ignorance	Karma
<ul style="list-style-type: none"> - Karanam - I don't know I am Akarta Atma. 	<ul style="list-style-type: none"> - Karyam - Kartrutva, Abhimana is strong, then Kama comes, Karma comes.



- In Karma, ignorance is Svarupam.
- Essential nature of Karanam inheres Karyam.

Gold	Ornament
- Karanam	- Karyam - Goldness inherently in them.

- Svarupam of Karma is Agyanam, Agyanam and Karma friendly, can't destroy one another.

Ignorance of Rope	Mirage Water / Sarpa Darshanam
- Rajju Agyanam - Cause	- Karyam is created - Effect.

- Nature of every misconception, doubt, error is ignorance.
- Erroneous perception born out of ignorance, can't destroy ignorance.
- Tamasi Uttitam = Adhyastham.
- Karma born out of Atma Ajnanam can't destroy ignorance, Atma Agyanam itself.

Verse 25 : Introduction

कर्मकार्यत्व-अभ्युपगमेऽपि दोष एव ।

karma-kāryatvābhyupagame 'pi doṣa eva

Even if it is accepted that liberation is the effect of action, it is defective. [Introduction – Verse 25]

Abyupethya Vada :

- Concessional argument No. 2.
- Temporarily let me accept karma removes ignorance, tell me which Karma gives liberation?

Verse 25 :

एकेन वा भवेन्मुक्तिः यदि वा सर्वकर्मभिः ।
प्रत्येकं चेद्-वृथान्यानि सर्वेभ्योऽप्येककर्मता ॥ २५ ॥

*ekena vā bhaven muktir yadi vā sarva-karmabhiḥ
pratyekaṃ ced vṛthānyāni sarvebhyo 'py eka- karmatā*

Liberation must take place as a result of either one action, or all actions. If it be [the effect] of one action, other actions become useless. If it be [the effect] of all actions, then [all of them get] the status of being one action. [Verse 25]

Sureshwaracharya Suggests 2 Options

- Every Veidika karma leads to Moksha.
- Liberation through one Karma of Veda.
- Eka Karma can't give Moksha.

- All Karmas put together will give Moksha.
- All karmas have to be done.

Problem :

- No single person can do all Veidika Karmas.
- Karmas depend on Varna – Ashrama.
- Moksha Sadhana will be different.
- Sadhana Bheda, Sadhya Bheda.
- One result of Moksha not possible.
- Sarva karmas can't give Moksha.

Purva Pakshi :

- Every karma singly gives Moksha, independent of others.
- Agnihotra, Sandhya Vandanam, each can give Mukti.

Problem :

- Other Karmas become Redundant.
- Why talk of so many Karmas?
- Moksha only one – Sat Darshanam – Ramana Maharshi.

Sat Darshanam :

रूपिण्यरूपिण्युभयात्मिका च
मुक्तिस्त्रिरूपेति विदो विदन्ति।
इदं त्रयं या विविनक्त्यहंधी-
स्तस्याः प्रणाशः परमार्थमुक्तिः ॥४२॥

rupinyarupinyubhayatmika cha
muktistrirupeti vido vadanti |
idam trayam ya vivinaktyahandhi-
stasyah pranashah paramarthamuktiḥ || 42 ||

Great saints and jnaanis say that Mukti is of three types, namely, (i) with form, (ii) without form, and (iii) with and without form. These three (notions) exist as long as the ego exists. The disintegration of the ego, on which these different notions come as ripples, is the Supreme Liberation. [Verse 42]

Advaitam :

- No 2nd thing.
- 3 types of Muktis not possible.

Verse 26 : Introduction

सर्वप्रकारस्यापि कर्मण उत्पत्तित एव
विशिष्टसाध्य-अभिसंबन्धात् न पारिशेष्य- न्यायसिद्धिः ।

*sarva-prakāraṣyāpi karmaṇa utpattita eva
viśiṣṭa-sādhyaābhisambandhān na pāriśeṣya-nyāya-siddhiḥ*

Since every kind of action is associated with its own specific result by originating [and other] injunctions, the principle of residues does not hold good. [Introduction – Verse 26]

Purva Pakshi :

- Specific Moksha Sadhana one has to do.

Sureshvaracharya :

- What is Moksha Sadhana Karma?
- All Vedic Karmas – deals with Phalams in 14 Lokas.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

*Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥*

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Argument No. 3 :

Purva Pakshi :

- Some Karmas where no Phalam is mentioned gives Moksha Phalam.

Sureshvaracharya :

- I don't find any Karma which does not have result.
- Nitya, Naimitta, Kamya, Prayashchitta, Nisheda – Phalams mentioned while introducing them in Vedas.
- Nothing left out.

Verse 26 :

दुरितक्षपणार्थत्वात् न नित्यं स्याद्विमुक्तये ।
स्वर्गादिफलसम्बन्धात् काम्यं कर्म तथैव न ॥ २६ ॥

*durita-kṣapaṇārthatvān na nityaṁ syād vimuktaye
svargādi-phala-saṁbandhāt kāmyaṁ karma tathaiva na*

Nitya-karma cannot be the means to liberation, because it is intended for the destruction of sin; likewise, kamya-karma too cannot be the means, because it is associated with the result such as svarga. [Verse 26]

- Resultless Karmas are not there.

a) Nitya, Naimitta Karma :

- Prarabda Papam – Nashaha.
- Omission causing Papam – Pratya Vaya Parihara, Durita Nivritti.
- Can't be used for Moksha.

b) Kamya Karma :

- Svarga Phalam attached.
- Heaven, Putra, Danam, wedding.
- Can't give Moksha.

c) Pratyavaya Prayaschitta Parihara :

- For Papam removal.

d) Nisheda Karma :

- Takes us downwards.
- No action can be used for Moksha.

Commentator :

- Vishwajit Yaga – No result mentioned.

Purva Mimamsa Sutra :

स स्वर्गः स्यात्सर्वान्प्रत्यविशिष्टत्वात् ॥४॥३॥१५॥

That (reward) is heaven because it is desired by all. [IV – III – 15]

Vishwajit Adhikaranam :

- Saha Svarga Syat.
- Where no Phalam mentioned, assume Svarga Phalam.

Verse 27 – Introduction :

प्रमाणासंभवात् च ।

साध्यसाधनभावोऽयं वचनात् पारलौकिकः ।
नाश्रौषं मोक्षदं कर्म श्रुतेर्वक्त्रात् कथञ्चन ॥ २७ ॥

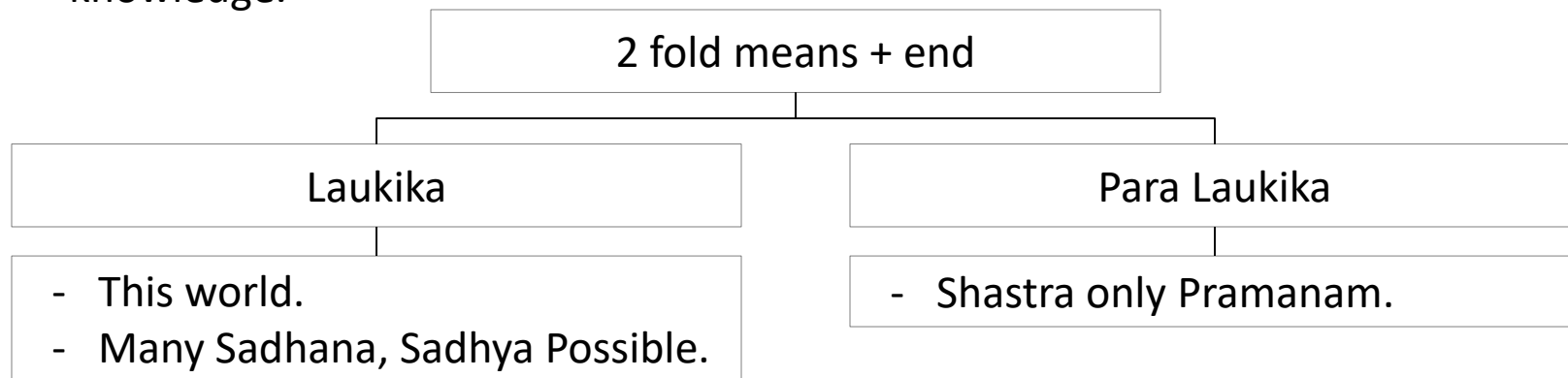
pramāṇāsambhavāc ca

*sādhya-sādhana-bhāvo 'yaṁ vacanāt pāralaukikaḥ
nāśrauṣaṁ mokṣa-daṁ karma śruter vaktrāt kathamcana*

Also, there is no scriptural evidence [supporting it]. [Introduction – Verse 27]

The means – end relation in respect of what is other-worldly is known through scriptural statement. Nowhere is it heard from the mouth of Sruti that karma is the means to moksha [Verse 27]

- Why can't we invent new karma for Moksha?
- Freedom from rebirth is Apaurusheya Vishaya.
- Human intellect can't be used.
- Veda alone Pramanam.
- For Laukika Purpose, can invent new Karma.
- Pramana Asambavat – Imagination, fertility of mind, creativity not valid source of knowledge.



Verse 28 – Introduction :

अभ्युपगत-अभ्युपगमाच्च श्वश्रूनिर्गच्छोक्तिवत्
भवतो निष्प्रयोजनः प्रलापः ।

*abhyupagatābhyupagamāc ca śvaśrū-nirgacchokti-vad
bhavato niṣprayojanaḥ pralāpaḥ*

Also, because of the acceptance of what has been accepted, your talk is useless, like the statement of the mother-in-law, “Go out” [in the story]. [Introduction – Verse 28]

a) Verse 9 :

मुक्तेः क्रियाभिः सिद्धत्वात् ज्ञानं तत्र करोति किम् ।
कथं चेच्छृणु तत्सर्वं प्रणिधाय मनो यथा ॥ ९ ॥

*mukteḥ kriyābhiḥ siddhatvāj jñānaṁ tatra karoti kim
kathaṁ cec chrṇu tat sarvaṁ praṇidhāya mano yathā*

Since liberation is attained through ritualistic actions, what does knowledge accomplish therefore? If you ask “How,” listen to everything with an attentive mind [Verse 9]

- Mukti can be attained through Karma.
- **Refutation** : Verse 24 – 27 over.

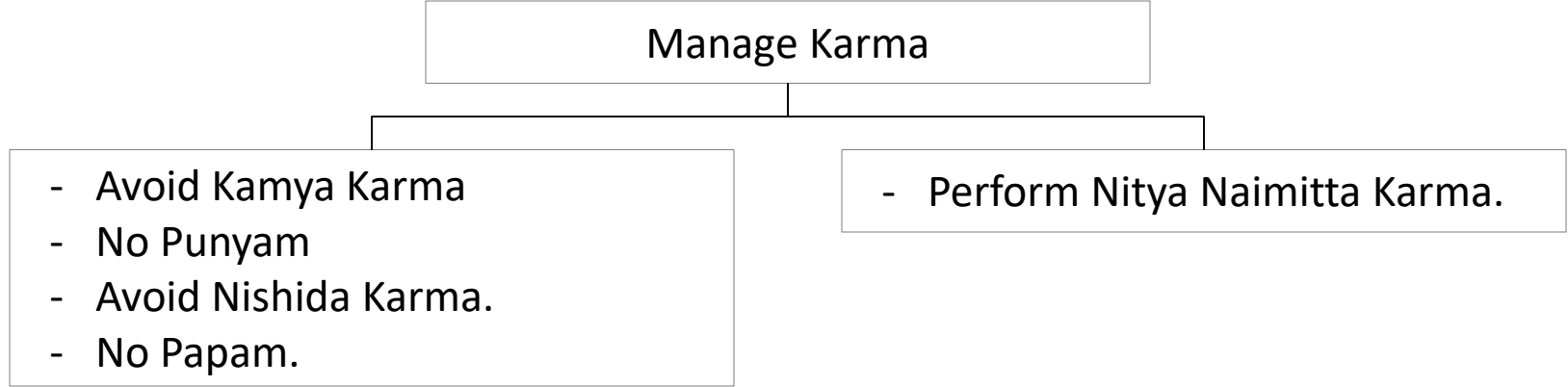
b) Verse 10 :

अकुर्वतः क्रियाः काम्या निषिद्धास्त्यजतस्तथा ।
नित्यनैमित्तिकं कर्म विधिवच्चानुतिष्ठतः ॥ १० ॥

*akurvataḥ kriyāḥ kāmyā niṣiddhās tyajatas tathā
nitya-naimittikaṁ karma vidhivac cānutiṣṭhataḥ*

To one who does not perform desire-prompted actions, who abstains from prohibited deeds, and who performs daily and occasional [obligatory] deeds according to scriptural injunction [liberation takes place]. [Verse 10]

Purva Pakshi :



- Svashru Nirgachha Nayaya.
- Mother-in-law – go away logic.

Example :

- New daughter in law tells beggar to go away.
- Mother in law calls him back and tells him only she has right to send him away and sends him away.

Verse 28 :

निषिद्धकाम्ययोस्त्यागः त्वयापीष्टो यथा मया ।
नित्यस्याफलवत्त्वाच्च न मोक्षः कर्मसाधनः ॥ २८ ॥

*niṣiddha-kāmyayos tyāgas tvayāpiṣṭo yathā mayā
nityasyāphalavattvāc ca na mokṣaḥ karma-sādanah*

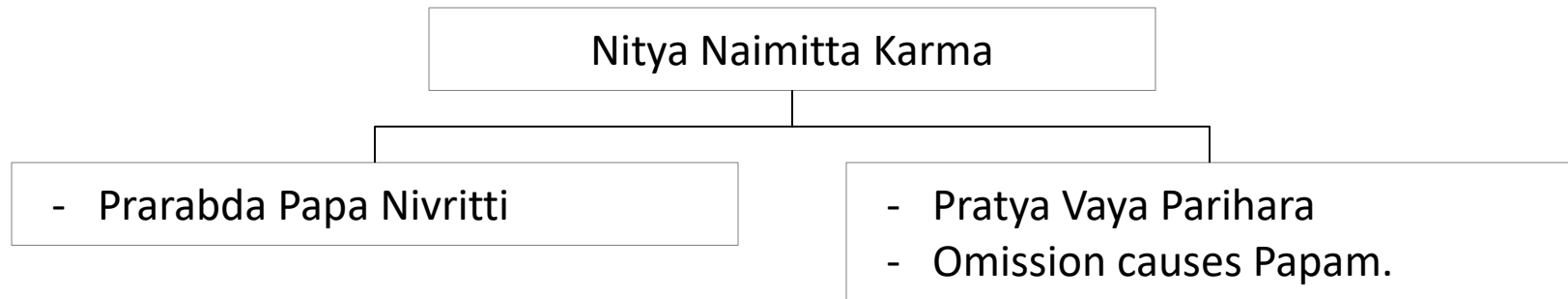
The abandonment of nisiddha and kamya-karmas is also desired by you in the same way as it is by me. Also, since Nitya-karma is not productive of anything new, Karma is not the means to liberation. [Verse 28]

a) Both Purva Pakshi and Suresh agree that Kamya and Nishiddha don't give Moksha.

b) Suresh :

- Nitya Naimitya also can't give Moksha.

Vedantins View :



- Arguments of Purva Pakshi till verse 28.

Verse 29 : Introduction

एवं तावत् "मुक्तेः क्रियाभिः सिद्धत्वात्" इति निरस्तोऽयं पक्षः । अथ अधुना सर्वकर्मप्रवृत्तिहेतु-निरूपणेन यथावस्थित-आत्मवस्तुविषय-केवलज्ञानमात्रादेव सकलसंसार-अनर्थनिवृत्तिः इति इमं पक्षं द्रढयितुकामः आह ।

इह चेदं परीक्ष्यते । किं यथा प्रतिषिद्धेषु यादृच्छिकेषु च कर्मसु स्वाभाविक-स्वाशयोत्थ-निमित्तवशादेव, "इदं हितं, इदमहितं" इति परिकल्प्य मृग-तृष्णिकोदक-पिपासुरिव लौकिकप्रमाण-सिद्धान्येव च साधनानि उपादाय इष्टप्राप्तयेऽहितनिवृत्तये च स्वयमेव प्रवर्तते निवर्तते च, तथैव अदृष्टार्थेषु काम्येषु नित्येषु च कर्मसु । किं वा अन्यदेव तत्र प्रवृत्तिनिवृत्ति-निमित्तम् ? इति ।

किञ्चातः यद्येवं, शृणु । यदि तावत् यथावस्थितवस्तु-सम्यग्ज्ञानं प्रमाणभूतं आगमिकं लौकिकं वा प्रवृत्तिनिमित्तमिति निश्चीयते, निवृत्तिशास्त्रं च नाभ्युपगम्यते, तथा हताः कर्मत्यागिनो, भ्रान्तिविज्ञानमात्र-अवष्टम्भात्, अलौकिक-प्रमाणोपात्त-कर्मानुष्ठान-त्यागित्वात् च । अथ मृगतृष्णिकोदक-पिपासु-प्रवृत्तिनिमित्तवत् अयथावस्तु-भ्रान्तिविज्ञानमेव सर्वप्रवृत्तिनिमित्तं, तदा "वर्द्धामहे वयं, हताः स्थ यूयम्" इति ।

evam tāvat "mukteḥ kriyābhiḥ siddhatvāt" iti nirasto 'yaṁ pakṣaḥ. athādhunā sarva-karma-pravṛtti-hetu-nirūpaṇena yathāvasthitātma-vastu-viśaya-kevala-jñāna-mātrād eva sakala-saṁsārānārtha-nivṛttir itimaṁ pakṣaṁ draḍhayitu-kāma āha.

iha cedam parikṣyate. kiṁ yathā pratiṣiddheṣu yādr̥cchikeṣu ca karmasu svābhāvika-svāśayottha-nimitta-vaśād evedam hitam idam ahitam iti viśeṣān parikalpya mṛgaṭṛṣṇikodaka-pipāsur iva laukika-pramāṇa-prasiddhāny eva sādhanāny upādāya hita-prāptaye 'hita-nirāsāya ca svayam eva pravartate nivartate ca tathaivādṛṣṭārtheṣu kāmyeṣu nityeṣu ca karmasu kim vānyad eva tatra pravṛtti-nivṛtti-nimittam iti.

kiṁ cāto yady evaṁ?¹ śṛṇu, yadi tāvad yathāvasthita-vastu-samyagjñānaṁ pramāṇa-bhūtaṁ laukikam āgamikaṁ vā pravṛtti-nimittam iti niściyate nivṛtti-śāstraṁ ca nābhyupagamyate tadā hatāḥ karma-tyāgino bhrānti-vijñāna-mātrāvaṣṭambhād alaukika-pramāṇopāṭta-karmānuṣṭhāna-tyāgitvāc ca. atha mṛgaṭṛṣṇikodaka-pipāsu-pravṛtti-nimitta-vad ayathā-vastu-bhrānti-vijñānaṁ eva sarva-pravṛtti-nimittam tadā varddhāmahe vayaṁ hatāḥ stha yūyam iti

Thus the view that “liberation is attained through ritualistic actions” has been refuted. Now by determining the cause of the pursuit of all actions, he wants to strengthen the view that the removal of the evil of all bondage will be possible only through knowledge of the Self as it is. This is what is to be examined here. Like one who is desirous of drinking the water of a mirage, a person entertaining imaginary distinctions such as “This is good,” and “This is bad,” caused by natural inclinations, performs and abstains from actions which are forbidden and fortuitous for the purpose of attaining the good and avoiding the bad through means known only through secular sources of knowledge. Is it the case that in the same way a person performs kamya – and nitya-karmas which lead to unseen future results? Or, is there any other cause for the performance of, and abstinence from, actions?

If you ask, “What is the use [of this examination]?” then listen. If it is established that the cause of the performance of action is right knowledge of reality as it is, which is valid and which is obtained from secular or scriptural source and if scripture which teaches renunciation of action is rejected, then those who renounce actions are wrong, for the reasons that they depend on wrong knowledge and that they renounce actions enjoined by scriptural authority. Alternatively, if the cause of the performance of all actions is wrong knowledge alone, as in the case of the cause of action of a person who is desirous of drinking the water of a mirage, which is false, then we win and you lose. [Introduction – Verse 29]

What is Moksha?

- Agyana Nivritti Matram – Moksha.
- Mere removal of ignorance = Moksha.

2 jobs to be established

- Moksha is mere Agyana Nivritti.

- Karma can't remove ignorance.
- It can give only 4 Phalams – Aapti, Utpatti, Samskara, Vikara.
- Karma is born out of ignorance.

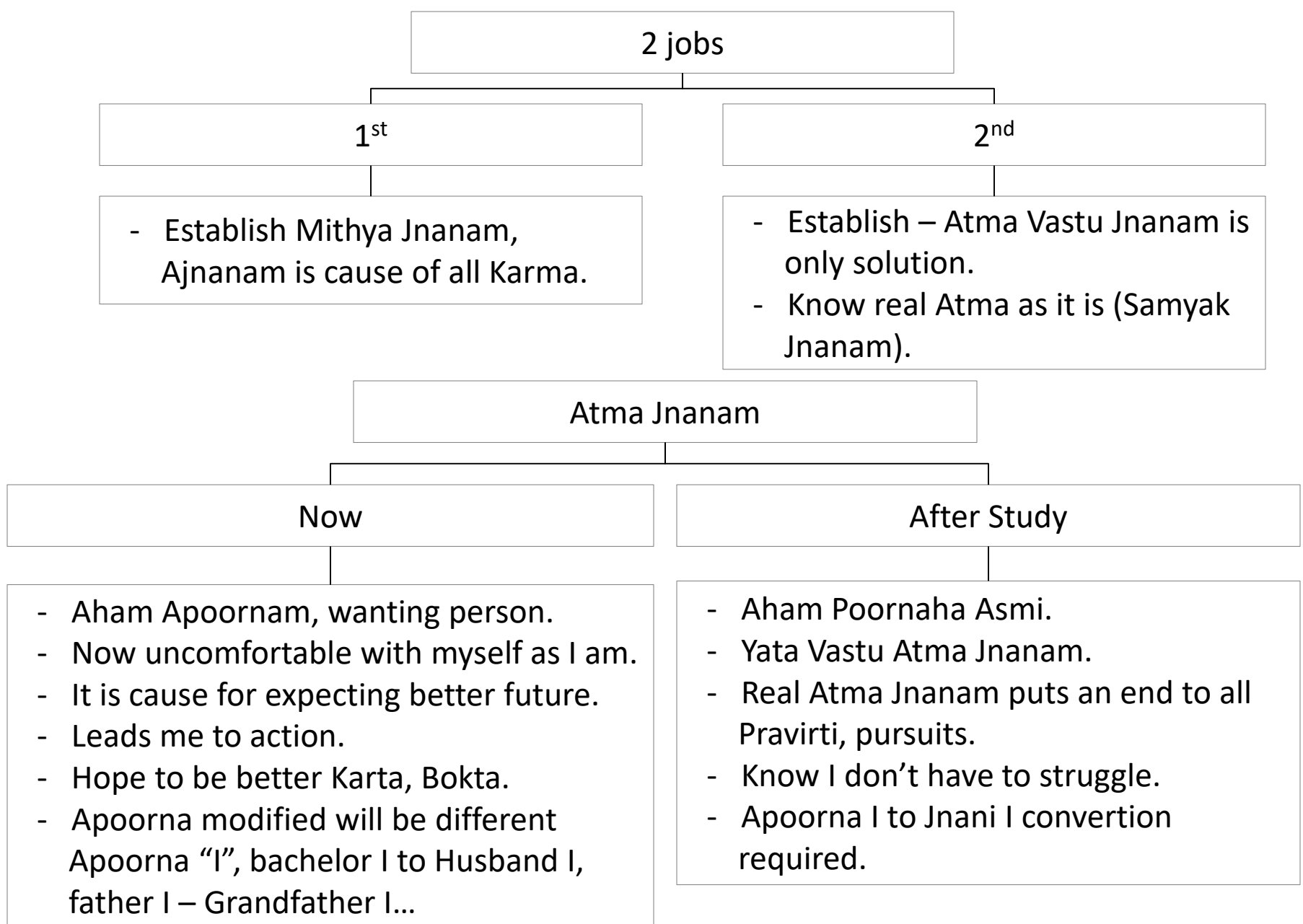
Essential Nature of	Is
<ul style="list-style-type: none"> - Chain - Furniture - Karma 	<ul style="list-style-type: none"> - Gold - Wood - Ignorance

- Hence Karma can't destroy ignorance, Jnanam is only solution.

Question :

- Do you refer to Laukika or Veidika Karma which can't remove ignorance?

Religious person	Spiritual person
<ul style="list-style-type: none"> - Committed to rituals - Nourishes, validate, perpetuate self ignorance. 	<ul style="list-style-type: none"> - Committed to removing self ignorance.



Question :

- How is Jnanam different from Karma?

- Isn't pursuit of Jnanam also Karma?
- Brahma Sutra – Chapter 1 – 1 – 4 – Shankara asks – is Jnanam – mental action?

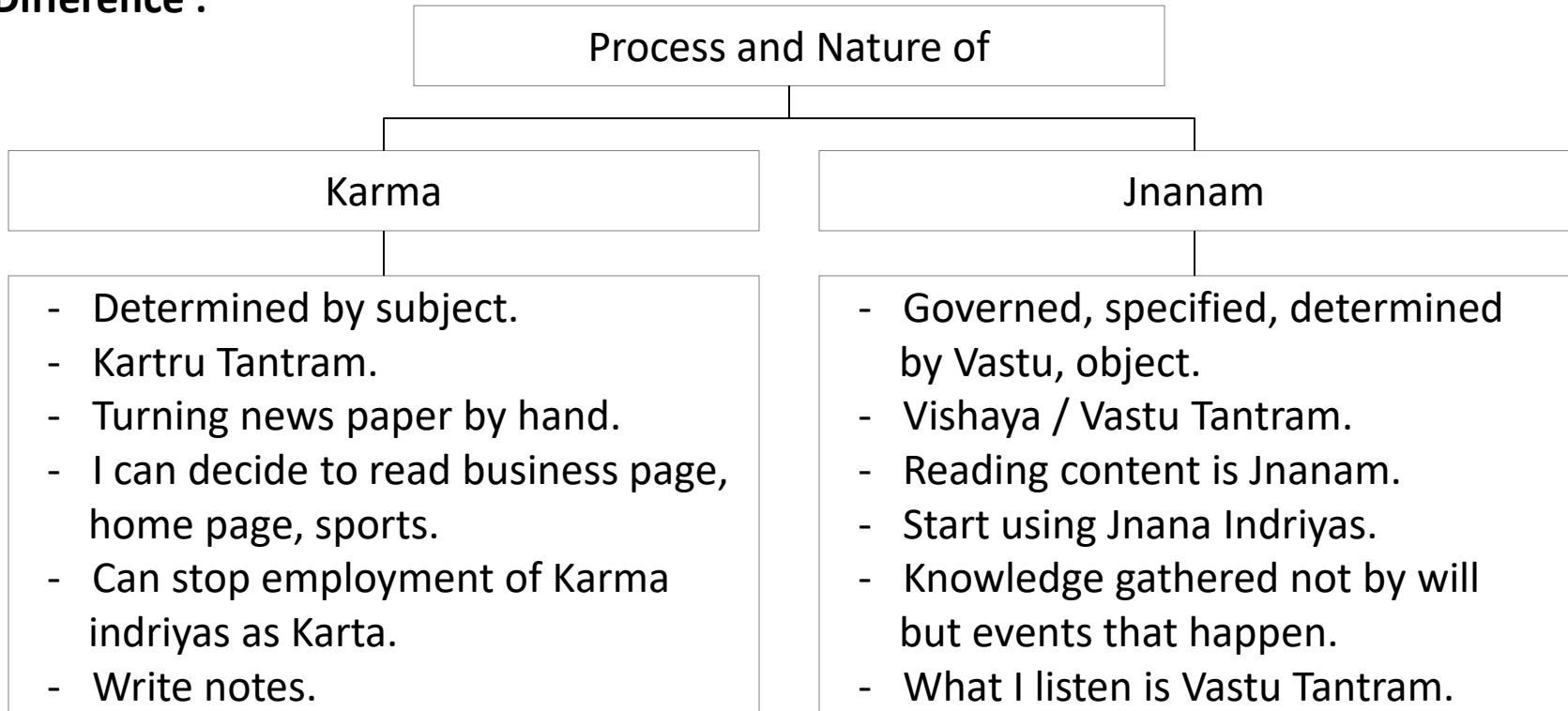
तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [1 – 1 – 4]

- Discussed in Sarva Vedanta Siddhanta Sangraha.
- Jnanam does not come under Karma.
- Expectation of Moksha should end with knowledge, I am free now.

1st Difference :



2nd Difference : Jnanam

- Does not bring about change in the object or field of object.
- No Aapti, Utpatti, Samskara, Vikara.
- No reaching, production, purification, modification.
- Nothing happens to object of knowledge.
- Jnanam reveals a thing as it is, only Prakashakaha.
- Jnanam does not produce Moksha, reveals my nature as it is, Mukta Svarupam.

Karma :

- Always Karakam, will do something to object, brings about change to object.
- Laukika Karma, born of Raaga, Dvesha, naturally born in every human from birth.
- Wrong sinful, actions also done because person does not know Shastra.

Example :

- Smoking, going after mirage water.,
- Raaga Dvesha based misconceptions.

Question :

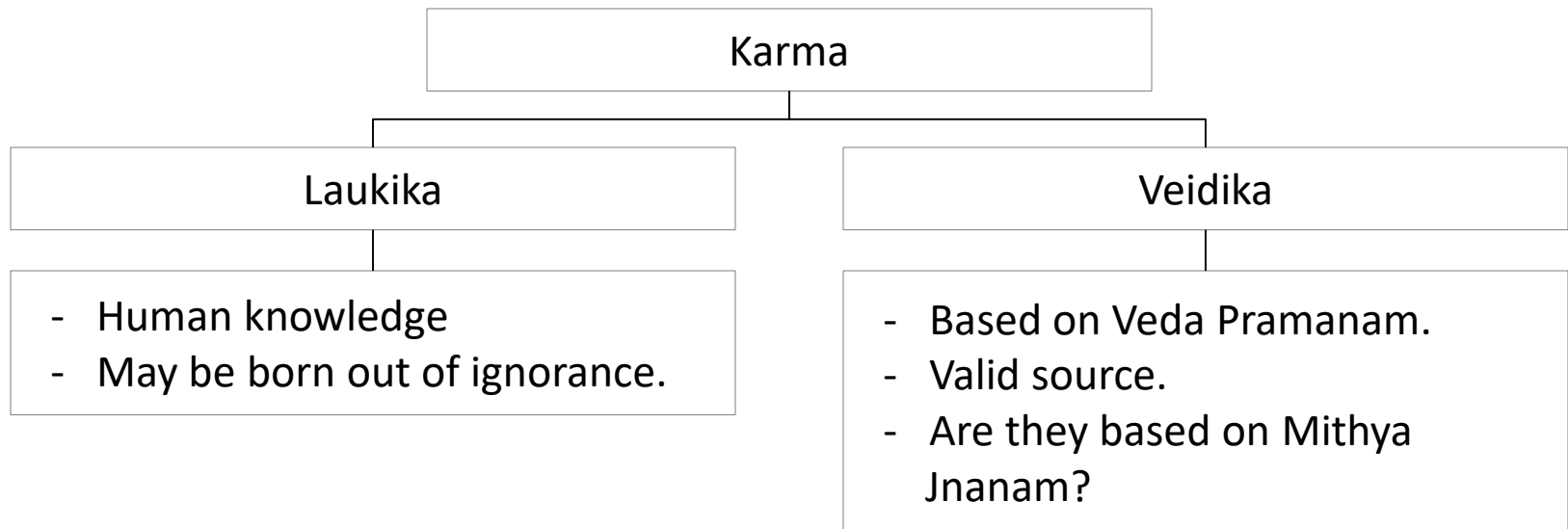
- Nitya Naimitta Karmas and Kamya Karmas based on Raaga Dvesha or Shastra Vidhi – Nisheda?
- Person Superimposes wrongly, caused by Mithya Jnanam, actions born out of ignorance can't remove ignorance.
- Both Purva Pakshi + Sureshvaracharya agree.

Question :

- What about big rituals – and Nitya Naimitta Karmas?
- Meant to produce Punyam now and give Svarga later, Adrishtam.
- If these also based on Mithya Jnanam, then you are Vedantin, those Karmas will not remove ignorance.

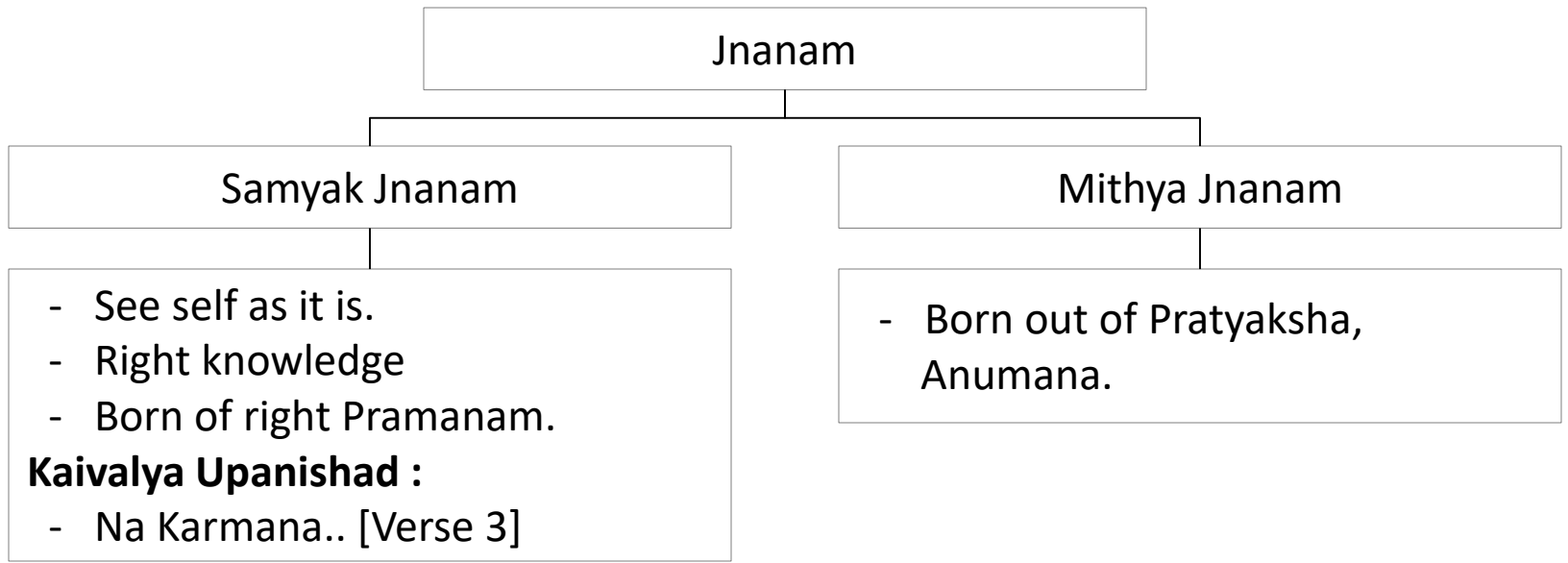
Question :

- What is the cause of Karma?
- All Karmas born out of error, Mithya Jnanam, product of ignorance, child of Agyanam, will protect mother, not destroy.



Veidika – Nisheda Karma :

- Born of Mithya Jnanam, not Shastric Jnanam.
- Bathing, eating, Svabavika Karma.



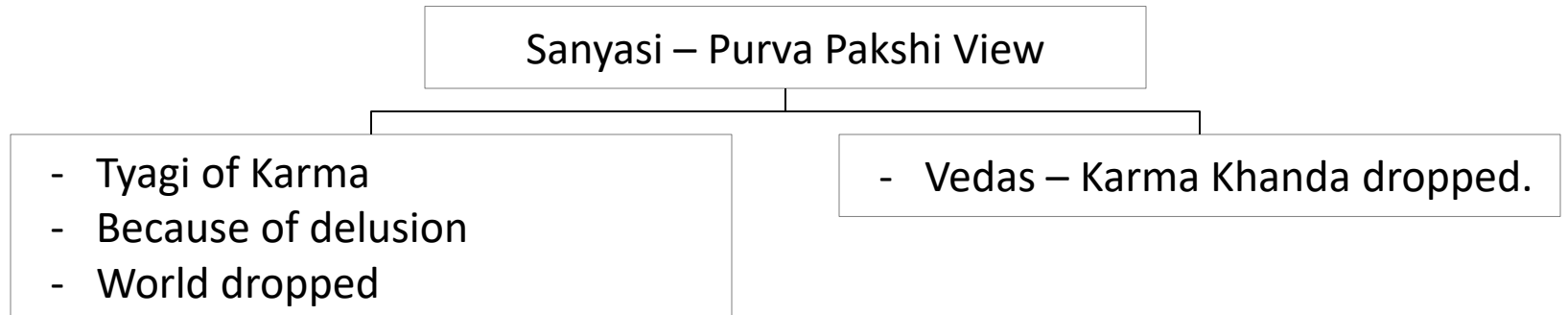
Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

- Purva Pakshi does not accept withdrawal from Karma.

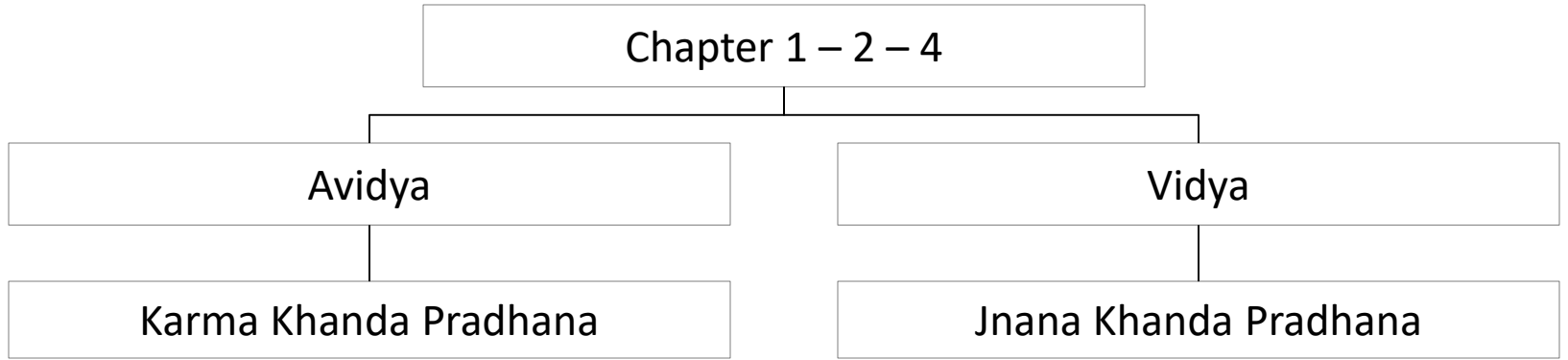


Katho Upanishad :

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta ॥ 4 ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [I – II – 4]



- Opposite directions.
- Pratingya Vakyam.

Verse 29 : Important Verse

हितं सम्प्रेप्सतां मोहात् अहितं च जिहासताम् ।
उपायान् प्राप्तिहानार्थान् शास्त्रं भासयतेऽर्कवत् ॥ २९ ॥

*hitam samprepsatām mohād ahitam ca jihāsatām
upāyān prāpti-hānārthān śāstram bhāsayate 'rkavat*

Like the sun, scripture reveals the means for acquiring and avoiding ends for the benefit of those who, due to delusion, wish to attain the good and avoid the bad. [Verse 29]

- Cardinal principle of Vedanta.
- Karma Khanda – Veda Purva Bhaga not cause of action.

a) 1st Principle :

- Pramanam generates knowledge, not action.
- Jnana Janakam, Natu Karma Janakam.
- Bodhakam Bavati, Natu Karakam Bavati.

b) 2nd Principle :

- What is generator of Karma?
- Karma born out of desire alone.

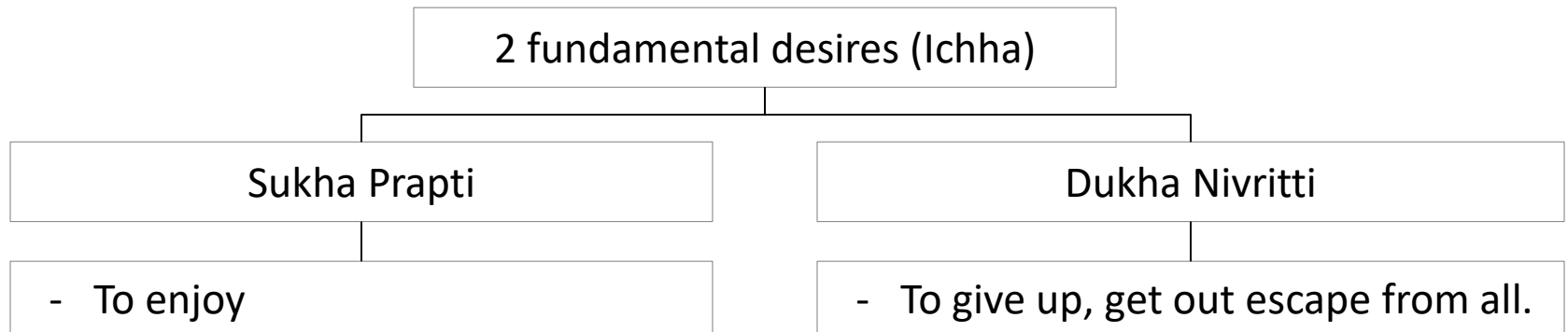
Example :

- Newspaper gives knowledge of events.
- By Anvaya Vyatireka, newspaper not responsible for going to cricket match.

Kamaha	Jnanam
<ul style="list-style-type: none"> - Decides - Generator of Karma. - Pancha Karmas caused by Kama (Kama, Prayashchitta, Nitya Naimitta, Nisheda). 	<ul style="list-style-type: none"> - Gives direction of Karma. - Veda Purva gives Jnanam like newspaper and withdraws. - Jyotishtoma – Svarga Putra Kameshti – Child.

c) 3rd Principle :

- What generates and decides nature of Kama?

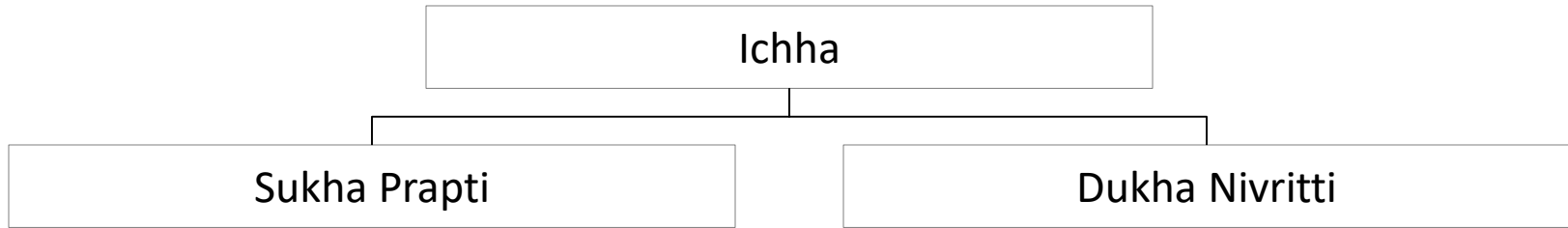


- Put together called Ichha – Kama – desire, drives humanity from Pillar to post, don't blame Veda.

Mechanism of action :

- Janati – Knows (Pramanam functions)
- Ichhati – Desires (Inside me)
- Yatate – acts

- What is basis of 2 fundamental desires of humanity?
 - a) I don't have Sukham.
 - b) Worldly objects, beings will give Sukham and remove Dukham.
- Misconception, error, Mithya Jnanam born out of self ignorance.
- Therefore Veidika or Laukika Karma can't remove but reinforce self ignorance.
- Job of Surya to illumine, job of Veda to illumine, Sadhyam and Sadhanam.
- Veda gives knowledge of Karma and Karma Phala Sambandha.
- Whether you want to follow depends on our desire.



Conclusion :

- My conclusion - world will give me Sukham is cause of desire. It is centred on "I".

Chandogya Upanishad : Chapter 7 – Buma Vidya

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukham nālpe sukhamasti bhūmaiva
sukham bhūmā tveva vijijñāsītavya iti bhūmānam
bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

Right Understanding :

a) Atma Ananda – My Svarupam.

b) World cause of Dukham.

- Basic Siddanta of Vedanta is Adhyasa Bashyam.
- No need to give up things but give up wrong expectations.

Verse 30 : Introduction

एवं तावत् प्रत्यक्ष-अनुमान-आगम-प्रमाणावष्टम्भात्
आत्मनः निरतिशय- सुखहित-अव्यतिरेकसिद्धेः,
अहितस्य च षष्ठगोचरवत् स्वत एव अनभि- संबन्धात्,
एवं स्वाभावि-आत्मानवबोध-मात्रादेव "हितं मे स्यात्
अहितं मे मा भूत्" इति मिथ्याज्ञानं तु ऊषरशुक्तिका-अनवबोधोत्थ-
मिथ्याज्ञानवत् प्रवृत्तिनिमित्तमिति निर्धारितम्।
शास्त्रं च न पदार्थ-शक्त्याधानकृत् इति।
अथ एतस्यैव उत्तरत्र प्रपञ्चः आरभ्यते।

*evam tāvat pratyakṣānumānāgama- pramāṇāvaṣṭambhād
ātmano niratiśaya-sukha- hitāvyatireka-siddher
ahitasya ca ṣaṣṭha-gocara-vat svata evānabhisambandhād
evam svābhāvīyātmānavabodha-mātrād eva hitam me syād
ahitam me mā bhūd iti mithyā-jñānam tūṣara- śuktikānavabodhottha-
mithyā-jñāna-vat pravṛtti- nimittam iti nirdhāritam.
śāstram ca na padārtha- śakty-ādhāna-kṛd iti.
athaitasyaivottaratra prapañca ārabhyate*

Thus it is established on the basis of perception, inference, and scripture that the Self is unsurpassable bliss from which the good is not different; that the evil, like the non-existent, has of its own accord no relation with it; and that because of ignorance of the nature of the Self, there arises erroneous cognition such as “Let me attain the good, Let me not have the evil,” which is the cause of man’s engagement in actions, in the same way as erroneous cognition, which arises because of ignorance of the shell in saline soil leads to the activity [of picking it up as silver]. It has also been shown that scripture does not produce any potency in an object. The elaboration of this is given in what follows. [Introduction – Verse 30]

Fact :

- Sukham is identical to Atma, not different from Atma, Niratishaya Sukham, not available for Gradation.

Corollary :

a) Since Atma is Ananda Svarupa, any effort to get Ananda from outside is based on Mithya Jnanam, misconception.

b) Some struggle to remove Dukham during first 50 years of life.

- Dukham absent in me.
- Anupalabdhi Pramanam.
- Nonexistence of elephant on stage.
- Absence of Dukham in Atma.

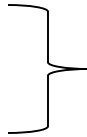
Normally :

- Non cognition = Non experience of horn, reveals nonexistence of horn.
- Dukham in Atma is Abavam, so why struggle for peace.
- Putting full stop to peace hunting is Moksha.
- All running outside for Ananda.
- Mithya Jnanam born out of Anavabodha, Agyanam.
- Mithya Jnanam / Ajnanam / Adhyasa.



Laukika, Veidika Karma

Example :

- Shell Silver
 - Mirage Water
- 
- Mithya Jnanam cause of Laukika Karma and Veidika Karma

Revision :

- Pramanam can never generate activity.
- Pramanam generates knowledge, reveals, Bodha Janakam, listener must have desire to do.
- Desire to follow commandment is cause for action.

Purva Mimamsa :

- Veda Pramanam is generator of action, Karma Janakam.
- Desire generated by self ignorance.
- Ignorance of the fact that I don't require Karma for getting Sukham or remove Dukham.
- **Corollary :**
Since Veidika Karmas are born out of self ignorance.

Question :

- Why Veda should have Karma Khanda?
- Why not have only Jnana Khanda?
- Not all interested in Moksha.

- Jnana Khanda will appeal only when diagnosis is done.
- Veda says be in Karma, follow Dharma, because you are unable to drop Karma.
- Karma Khanda – 1st Aid and gives means for preparation for Jnana Khanda.

Verse 30 :

न परीप्सां जिहासां वा पुंसः शास्त्रं करोति हि ।
निजे एव तु ते यस्मात् पश्वादावपि दर्शनात् ॥ ३० ॥

*na paripsām jihāsām vā puṃsaḥ śāstram karoti hi
nije eva tu te yasmāt paśv-ādāv api darśanāt*

Scripture, indeed, does not produce in men the desire to acquire or avoid [anything], for desires are innate as seen in animals also [Verse 30]

- What generates desire?
- Self ignorance.
- To get Sukham and get rid of Dukham in born in human beings.

Introduction – Verse 31 + 32 :

उक्तं तावत् अनवबुद्ध-वस्तुयाथात्म्य एव
विधिप्रतिषेध-शास्त्रेषु अधिक्रियते इति ।
अथ अधुना विषयस्वभावानुरोधेन
प्रवृत्त्यसम्भवं वक्तुकामः आह ।

लिप्सतेऽज्ञानतोऽलब्धं कण्ठे चामीकरं यथा ।
वर्जितं च स्वतो भ्रान्त्या छायायाम् आत्मनो यथा ॥ ३१ ॥
भयान्मोहावनद्धात्मा रक्षः परिजिहीर्षति ।
यच्चापरिहृतं वस्तु तथाऽलब्धं च लिप्सते ॥ ३२ ॥

*uktaṃ tāvad anavabuddha-vastu-yāthātmya eva
vidhi-pratiṣedha-śāstreṣv adhikriyata iti.
athādhunā viṣaya-svabhāvānurodhena
pravṛtty-asambhavaṃ vaktu-kāma āha*

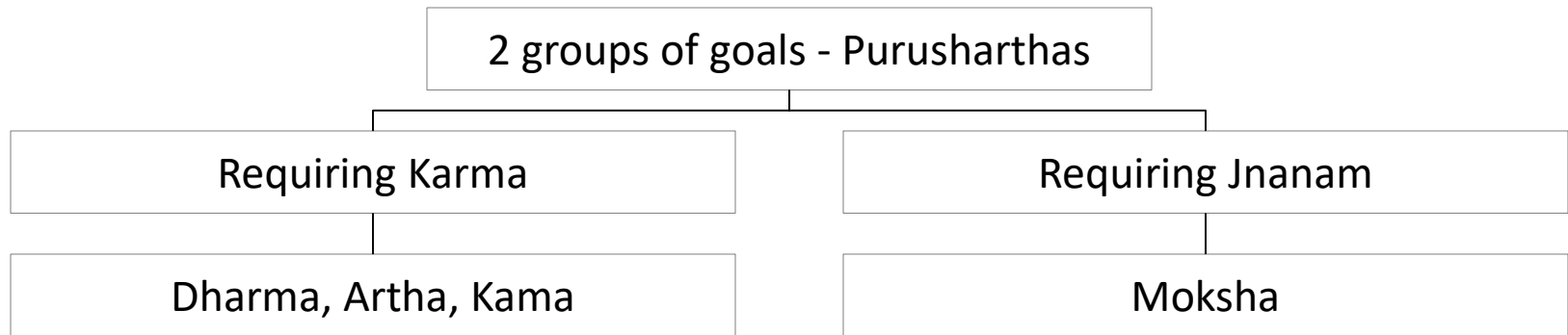
*lipsate 'jñānato 'labdhaṃ kaṇṭhe cāmīkaraṃ yathā
varjitaṃ ca svato bhrāntyā chāyāyām ātmano yathā
bhayān mohāvanaddhātmā rakṣaḥ parijihīṣati
yac cāparihṛtaṃ vastu tathā labdhaṃ ca lipsate*

It has been said that only a person who is ignorant of the real nature of the Self acts according to scriptural injunctions and prohibitions. Now, with a view to showing that performance of action is impossible if one considers the nature of the Self, he says: [Introduction-Verse 31, 32] A person desires to attain what is unattained through ignorance, as in the case of the golden ornament on the neck. Also, one desires to remove what is absent of its own accord, like a person who, overcome by fear, tries to avoid a demon mistakenly seen in his own shadow. Again, one desires to remove an object which has to be [really] avoided and to attain something which is [really] unattained. [Verse 31 and 32]

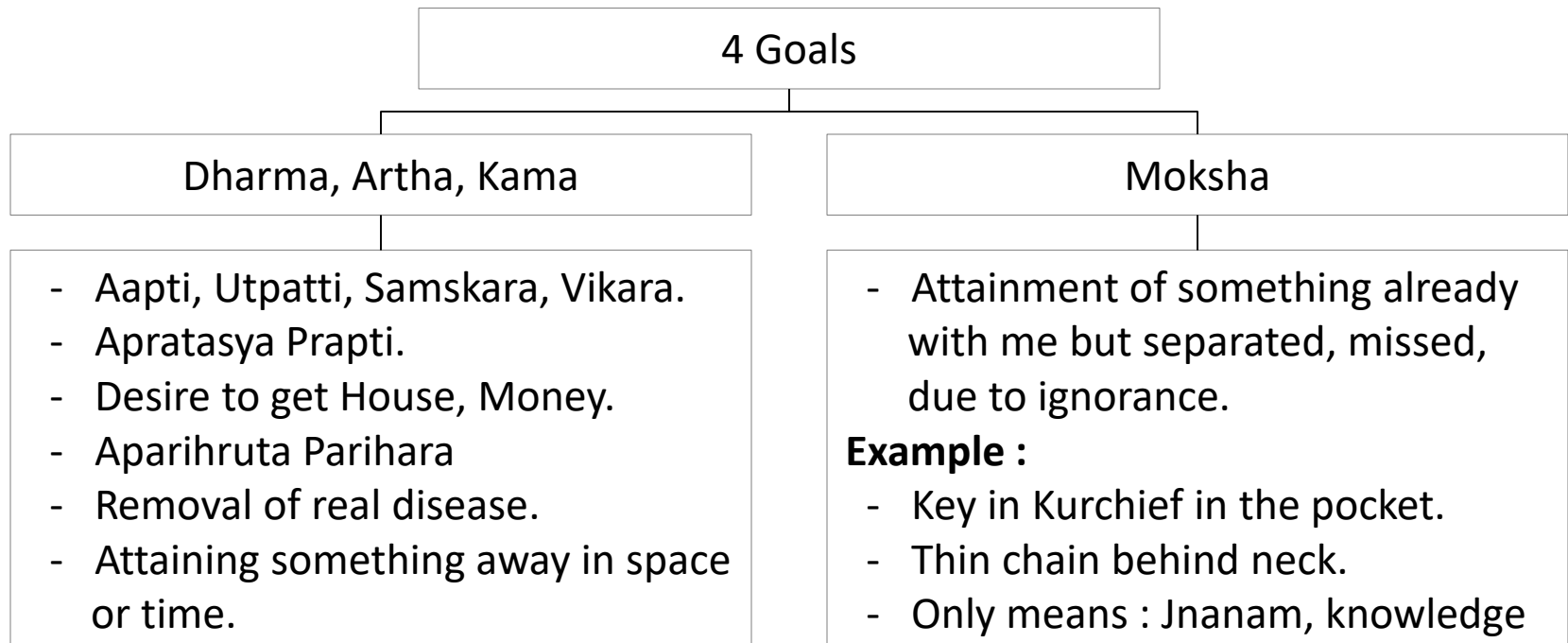
New Topic :

- Karma not necessary for Moksha.
- Karma preceded by Karma Jnanam not Atma Jnanam.
- Jnani preceded by Karma Jnanam not Atma Jnanam.

- Jnani knows Sukham need not be attained, I am Sukha Svarupa. No need to get rid of Dukham. I have no Sambandha with Dukham.
- Agyani alone given Vidhi – Nisheda.



- Majority wasting time because of ignorance of 2 types of goals.
- Moksha requires simple cognitive change.



- Person desires to get key or chain and concludes he does not possess the same.

Example :

- Seeing shadow on the wall and concluding it is Ghost, wants to drive away by Japam.
- Because of delusion has fear.
- Mind blinded by ignorance.

Introduction – Verse 33 :

तत्र एतेषु चतुर्षु विषयेषु प्राप्तये परिहाराय
च विभज्य न्यायः प्रदर्श्यते ।

*tatraiteṣu caturṣu viṣayeṣu prāptaye parihārāya
ca vibhajya nyāyaḥ pradarśyate*

For the purpose of [explaining] attainment and avoidance in respect of these four cases, the principle is shown through classifying [the cases]. [Introduction – Verse 33]

- Claiming knowledge and waiting for Moksha means 4 goals not clearly understood.

Verse 33 : 3rd + 4th Goal

प्राप्तव्यपरिहार्येषु ज्ञात्वोपायान् श्रुतेः पृथक् ।
कृत्वाथ प्राप्नुयात् प्राप्तं तथानिष्टं जहात्यपि ॥ ३३ ॥

*prāptavya-parihāryeṣu jñātvopāyān chruteḥ prthak
kṛtvātha prāpnuyāt prāpyam tathā 'niṣṭam jahāty api*

Having known from Sruti the different means in respect of things to be attained and avoided, and having pursued them thereafter, one attains what is to be attained and also removes what is undesirable. [Verse 33]

Apraptasya Prapti	Aparihrutasya Parihara
<ul style="list-style-type: none">- Svarga- Karma Khanda	<ul style="list-style-type: none">- Disease- Karma Khanda

- Knowledge not enough in Karma Khanda. Karma required.

Vedanta Moksha :

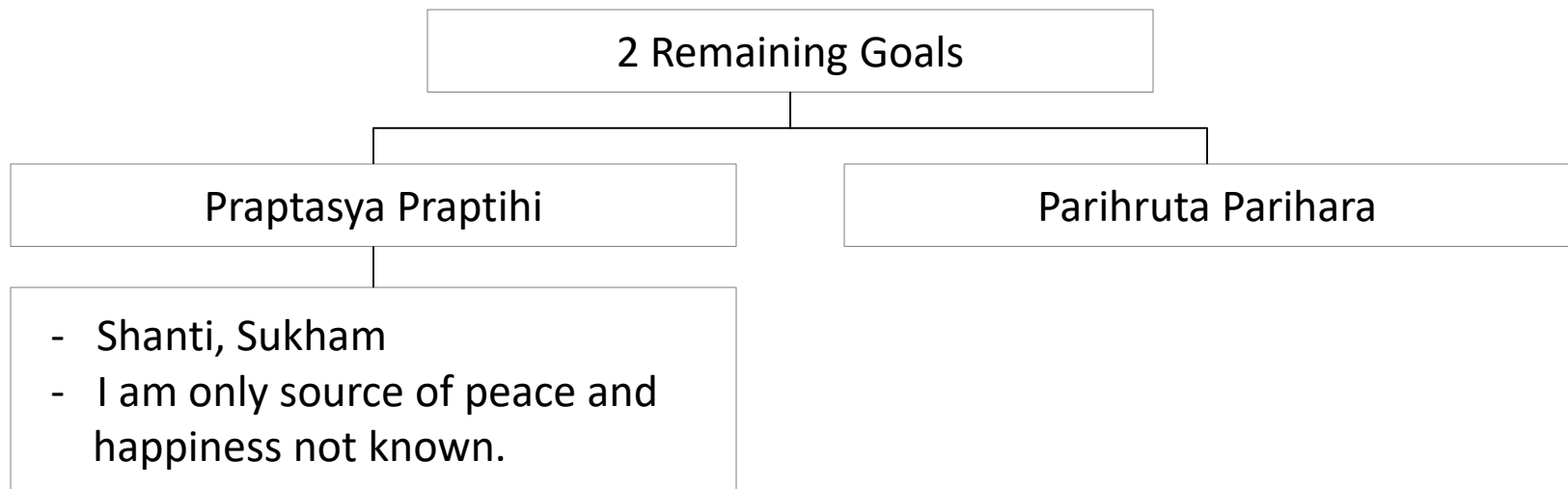
- Intellectual understanding, cognitive change enough.

Introduction – Verse 34 :

अथावशिष्टयोः स्वभावत एव ।

athāvaśiṣṭayoḥ svabhāvata eva

Now with regard to the [two] remaining cases, [both attainment and avoidance take place] of their own accord. [Introduction – Verse 34]



Verse 34 :

परिहृतावाप्तयोर्बोधात् हानप्राप्ती न कर्मणा ।
मोहमात्रान्तरायत्वात् क्रियया ते न सिध्यतः ॥ ३४ ॥

*varjitāvāptayor¹ bodhādd hāna-prāpti na karmaṇā
moha-mātrāntarāyatvāt kriyayā te na sidhyataḥ*

With regard to what is avoided and what is attained [of their own accord], removal and attainment take place through knowledge and not through action. Since ignorance alone is the obstacle, they are not achieved through action. [Verse 34]

- Dukham not in Atma, I by very nature am free from Dukham, naturally free from Apoorvata.
- My Svabava, Poornatvam, Sukham, natural, can happen only through Bodha – Jnanam, only notion wise distance.
- I am not yet liberated = Notion.
- Only Jnanam required, only Shastra Vichara required.
- Japa will give Jnana Yogyata.

Introduction – Verse 35 :

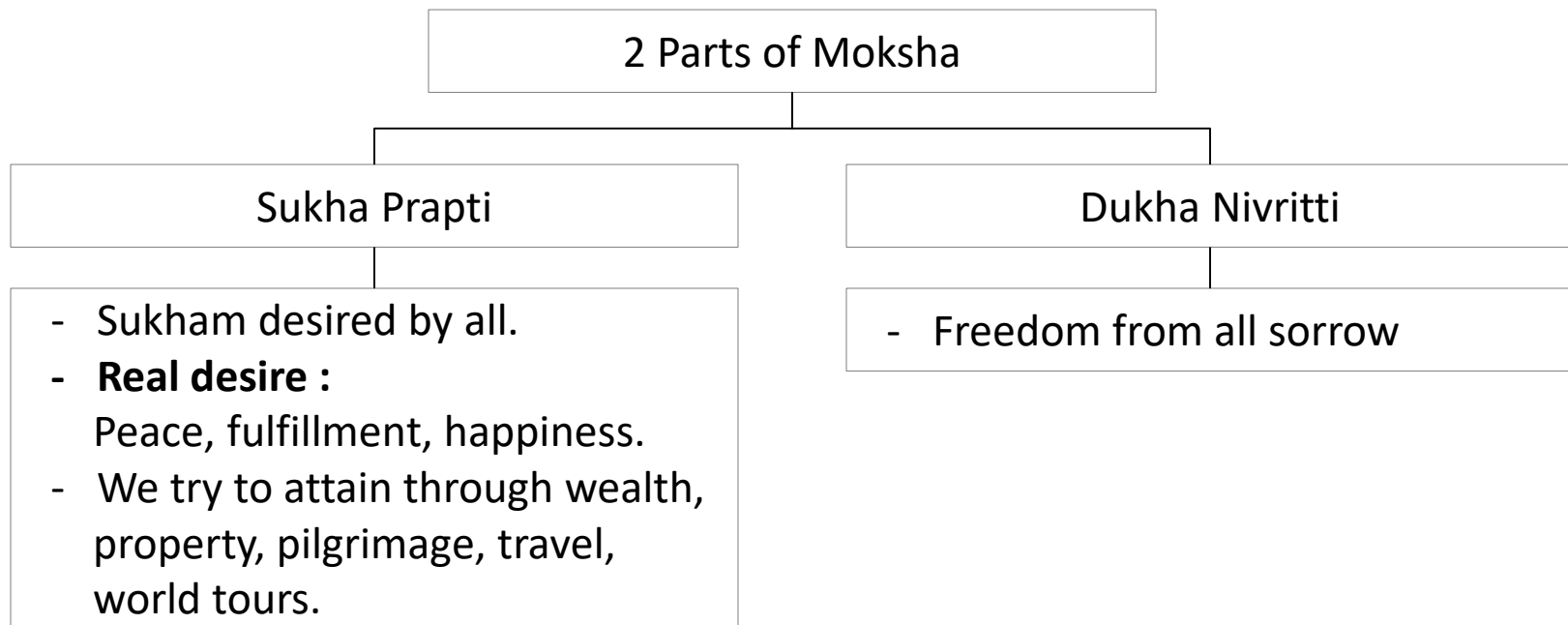
कस्मात् पुनः आत्मवस्तु-याथात्म्यावबोध-मात्रादेव
अभिलषित-निरतिशय- सुखप्राप्ति-निश्शेषदुःखनिवृत्ती
भवतो न तु कर्मणा इति ? उच्यते ।

*kasmāt punar ātma-vastu-yāthātmāṃvabodha-mātrād
evābhilaṣita-niratiśaya-sukhāvāpti-niśṣeṣa-duḥkha-nivṛtti
bhavato na tu karmaṇeti. ucyate*

It may be asked: “Why is it that the attainment of unsurpassable bliss and the removal of all suffering, which are desired, take place only through knowledge of the real nature of the Self and not through action?” We reply : [Introduction – Verse 35]

Purva Pakshi :

- Why do you ascertain – Moksha only by Jnanam?
- Nature of real Atma to be ascertained because of our attachment to false self.



- Moksha is Agyana Nivritti – only by Jnana Prapti.

Example :

- Darkness only by light.
- Agyanam goes only by Jnanam.

Verse 35 :

कर्माज्ञानसमुत्थत्वात् नालं मोहापनुत्तये ।
सम्यग्ज्ञानं विरोध्यस्य तामिस्रस्यांशुमानिव ॥३५॥

*karmājñāna-samutthatvān nālaṃ mohāpanuttaye
samyag-jñānaṃ virodhy asya tāmisrasyāṃśumān iva*

Action is not competent to remove ignorance, because it arises from ignorance. Right knowledge is its enemy in the same way as the sun is the enemy of darkness. [Verse 35]

- Abhilasha Sukham – absolute, gradeless Sukham desired by all.
- If graded, will want more.
- Bodha Matrena Abhilasha Sukham.
- Karma plays no role after mind is purified.
- Sunlight opposed, enemical to darkness.

Atma Bodha :

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३ ॥

**avirodhitaya karma navidyam vinivartayet,
vidyavidyam nihantyeva tejastimirasanghavat ॥ 3 ॥**

Action cannot destroy ignorance, as it is not opposed to ignorance. Knowledge does verily destroy ignorance just as light destroys deep darkness. [Verse 3]

Verse 36 : Introduction

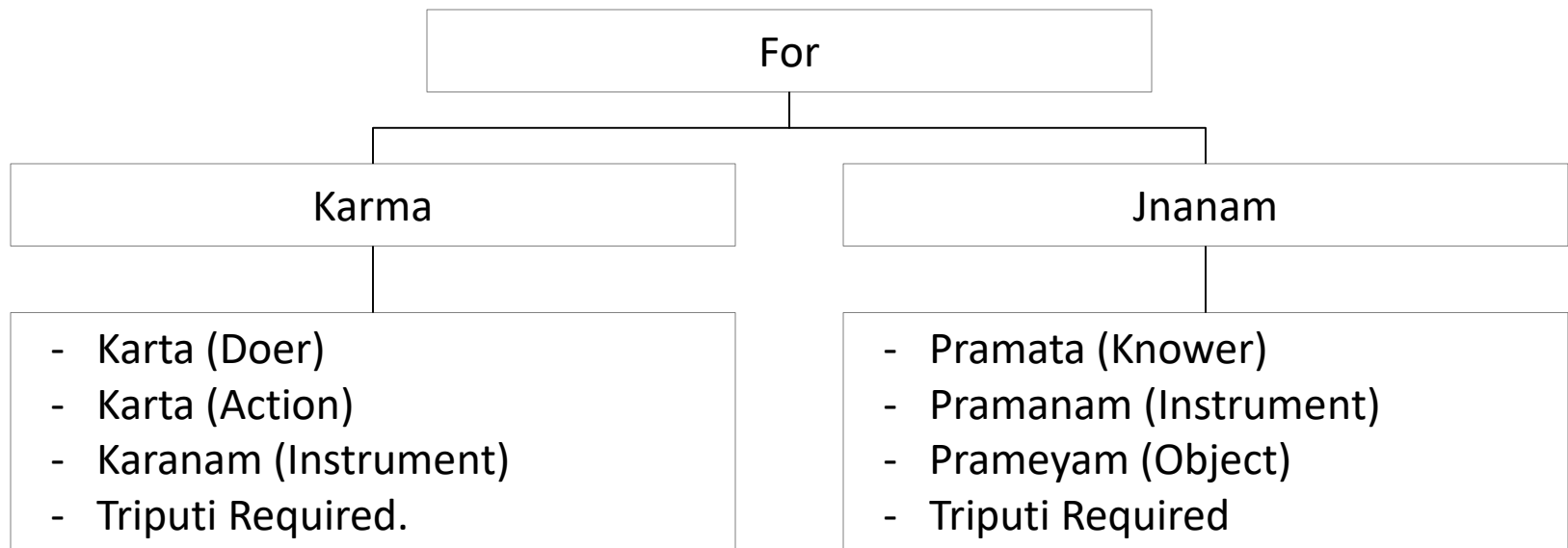
ननु आत्मज्ञानमपि अविद्योपादानम्, न हि शास्त्र-शिष्याचार्यादि-अनुपादाय
आत्मज्ञानम् आत्मानं लभते इति । नैष दोषः । यतः आत्मज्ञानं हि स्वतः-
सिद्ध-परमार्थ-आत्मवस्तुस्वरूपमात्र-आश्रयादेव अविद्या-तदुत्पन्नकारक-
ग्रामप्रध्वंसि स्वात्मोत्पत्तौ एव शास्त्रादि अपेक्षते, न उत्पन्नम्-
अविद्यानिवृत्तौ । कर्म पुनः स्वात्मोत्पत्तौ उत्पन्नं च । न हि क्रियाकारक-
निस्स्पृहा कल्पकोटि-व्यवहित-फलदानाय स्वात्मानं बिभर्ति, साध्यमानमात्र-
रूपत्वात् तस्याः । न च क्रिया आत्मज्ञानवत् स्वात्मप्रतिलम्भकाले एव
स्वर्गादिफलेन कर्तारं सम्बध्नाति । आत्मज्ञानं पुनः पुरुषार्थसिद्धौ न
उत्पद्यमान-स्वरूपव्यतिरेकेण अन्यद्रूपान्तरं साधनान्तरं वा अपेक्षते ।
कुत एतत् ? यतः ।

*nanv ātma-jñānam apy avidyopādānam. na hi śāstra-
śiṣyācāryādy anupādāyātma-jñānam ātmānaṃ labhata
iti. naiṣa doṣaḥ. yata ātma-jñānaṃ hi svatas-siddha-
paramārthātma-vastu-svarūpa-mātrāśrayād evāvidyā-
tad-utpanna-kāraka-grāma-pradhvaṃsi svātmotpattāv
eva śāstrādy apekṣate notpannam avidyā-nivṛttau.
karma punaḥ svātmotpattāv utpannam ca. na hi
kriyā kāraka-nissprhā kalpa-koṭi-vyavahita-phala-
dānāya svātmānaṃ bibharti sādhyamāna-mātra-
rūpatvāt tasyāḥ. na ca kriyātma-jñāna-vat svātma-
pratilambha-kāla eva svargādi-phalena kartāraṃ
saṃbadhnāti. ātma-jñānaṃ punaḥ puruṣārtha-
siddhau notpadyamāna-svarūpa-vyatirekeṇānyad
rūpāntaraṃ sādhanāntaraṃ vāpekṣate. kuta etat. yataḥ.*

Knowledge of the Self too, it may be objected, is caused by avidya, for knowledge of the Self does not come into existence without presupposing [the distinctions of] scripture, disciple, teacher, etc. This objection is not tenable because knowledge of the Self, which has for its content the self-established, absolutely real Self and which destroys ignorance and the aggregate of the instruments of action produced by it, requires scripture, etc. only for its origination and not for the removal of avidya after its origination. Karma, on the other hand, [is dependent on avidya] for its origination as well as for producing its result after its origination. Karma, indeed, cannot maintain itself to produce fruit, which will take place after an interval of crores of epochs, without depending on the instruments of action, for its nature is to produce only future results. Unlike knowledge of the Self, karma does not connect the agent with fruits such as svarga at the time of its performance itself. But knowledge of the Self, apart from the help it requires for its origination, does not seek the help of any other mental discipline (upasana) or means (karma) for accomplishing the end of man. If it be asked, "Why is it so?" it is for this reason. [Introduction – Verse 36]

New Purva Pakshi :

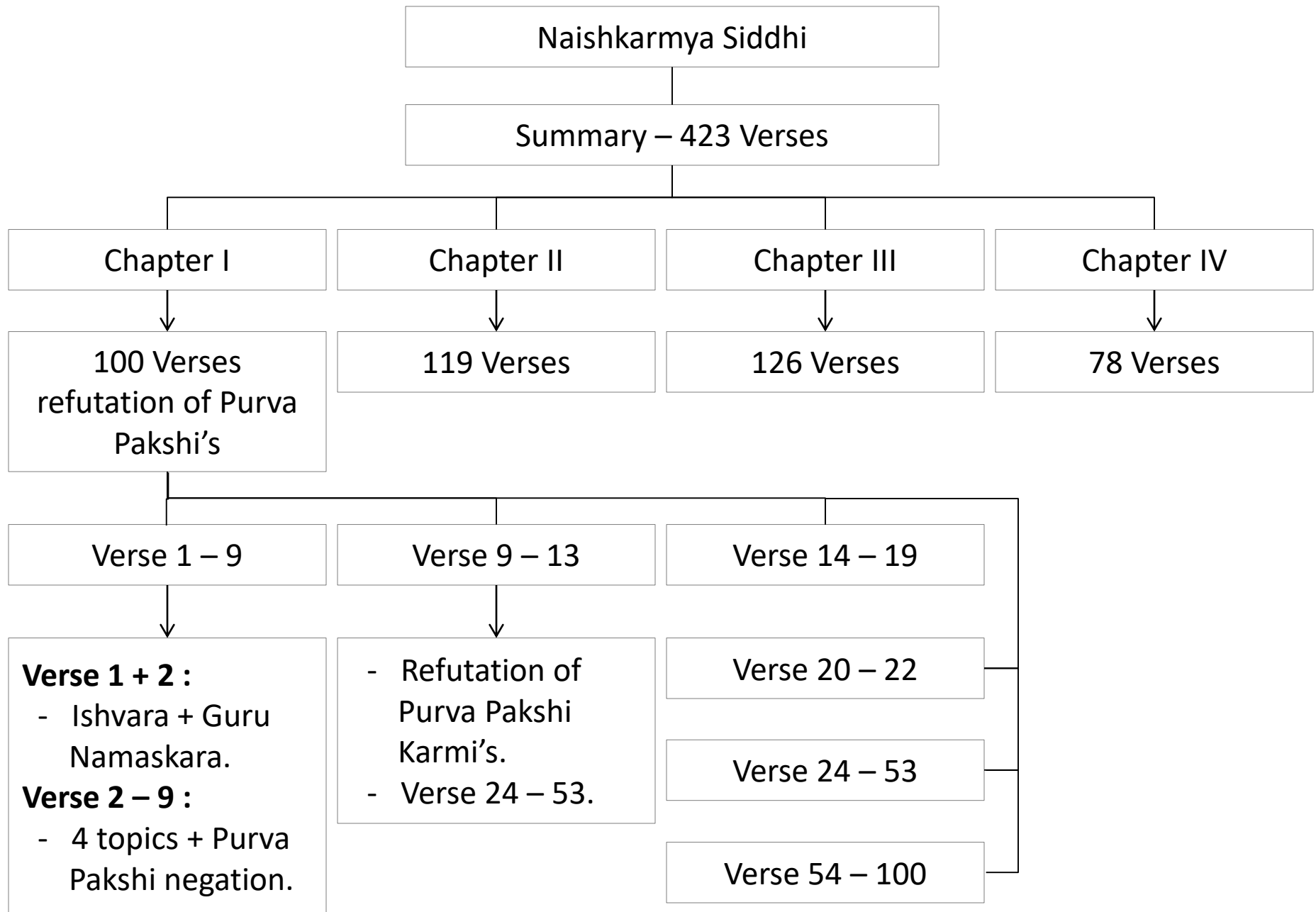
- Jnanam can't destroy ignorance as it is also born out of Karma indirectly.
- Rise of knowledge requires duality.
- Without Guru, Shastra, Sishya Duality no Jnanam possible.
- Any duality born of Agyanam.
- Ultimate truth is Advaitam.
- When Agyanam goes, Dvaitam goes.
- If Agyanam is cause of Dvaitam also, it is cause of Guru, Shastra, Sishya Dvaitam.
- How can Jnanam destroy Agyanam?
- Jnanam = Avidya Karanam, Karyam.
- Atma Jnanam is attained and comes to existence only with the help of plurality.
- Agyanam is root cause of Jnanam also.
- For rise of Jnanam, Utpatti, require plurality.
- For Karma Utpatti also plurality required.



- Therefore ignorance is cause for both.
- Both can't give Moksha.

Sureshvaracharya :

Jnanam	Karma
<ul style="list-style-type: none"> - Has unique power to destroy Agyanam. - Power does not depend on Agyanam or Dvaitam. 	<ul style="list-style-type: none"> - Can't destroy Agyanam.

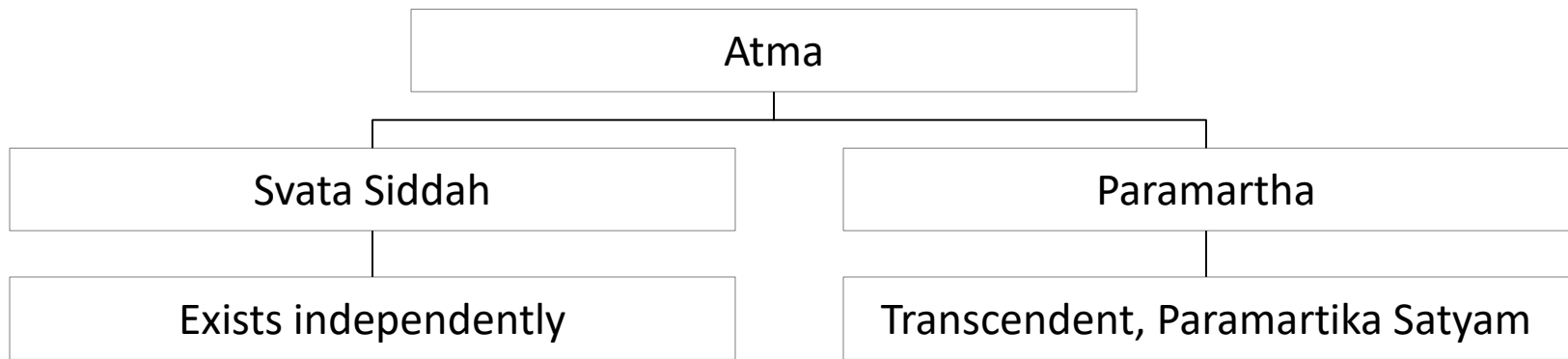


Verse 35 :

- Rope knowledge destroys rope ignorance because rope knowledge is valid.
- Advaitam knowledge is valid because object of knowledge is Advaitam.
- Validity depends on truth of object.
- Power of knowledge to destroy Agyanam is Advaitam.

Rise of knowledge	Destruction of Agyanam
<ul style="list-style-type: none">- Depends on Advaitam	<ul style="list-style-type: none">- Depends on Advaitam, the truth.- If Agyana Destructive power of knowledge depends on Dvaitam, we will conclude destructive power is Dvaitam.

- Destructive power of knowledge depends on Advaitam, Satyam, fact.
- In case of Karma, Rise + function both depend on Dvaitam.
- Jnanam to function does not depend on Dvaitam or Agyanam.
- Atma Jnanam is destroyer of ignorance and ignorance born plurality – How?
- For destroying, it depends on truth, Advaitam dependent on real nature of Atma.



- Snake knowledge depends on snake, which is false.
- If knowledge depends on false object, it becomes invalid knowledge.
- **Fundamental principles of epistemology : Science of knowledge**
 - a) Valid knowledge can destroy Agyanam.
 - b) Validity depends on Advaitam not Dvaitam.
 - c) Atma is independently existing and beyond Acharya, Shastra, Sishya.
 - d) Flame removes darkness without depending on oil, wick, matchbox.
- How does knowledge come?

Bhagawatam :

Example :

- In summer, dry leaves of trees have friction in wind.
- Out of tree, fire comes, destroys trees, because of whose help it was born.
- Atma Jnanam has unique power to destroy Jnanam born out of duality.
- Karma can't destroy Dvaitam, sustained and perpetuated by Dvaitam.

Introduction - Verse 36 : (Difficult Verse)

Jnanam	Karma
<ul style="list-style-type: none">- Not dependent on Dvaitam for its function to destroy Dvaitam and Agyanam.- Jnanam functioning depends on Advaitam.- Does not require time to destroy Dvaitam, simultaneous.	<ul style="list-style-type: none">- Depends on Dvaitam for giving Phalam, Svarga.- Karmas survival depends on Dvaitam.- Yagam today, result in Svarga later.

- Rise of flame, simultaneously destroys darkness.
- Even Jnana Vritti, Aham Brahma Asmi, gets falsified.
- Body, mind, universe Dvaitam gone.
- Continued existence of duality is not required. It has done its job at the time of rise of Jnanam itself.
- Jnanam at its very arrival does its job and completes it.

Example :

- Tat Renuvatu.
- Thread to stitch internal parts of body during surgery.
- Dissolves, no need to take it out.
- Jnani does not say, I am Jnani also.

Manisha Panchakam :

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृताः
यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मवित्
यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥५॥

yat saukhyambudhileseshata ime shakradayo nirvritah
yaccitte nitaram prashantakalane labdhva munirnirvritah |
yasmin nityasukhambudhau galitadhirbrahmaiva na brahmavit
yah kashcit sa surendravanditapado nunam manisha mama ||5||

5. The Self, which is Brahman, is the eternal ocean of supreme bliss. A minute fraction of that bliss is enough to satisfy Indra and other gods. By meditating on the Self with a perfectly calm mind the sage experiences fulfillment. The person whose mind has become identified with this Self is not a mere knower of Brahman, but Brahman itself. Such a person, whoever he may be, is one whose feet are fit to be worshipped by Indra himself. This is my definite conviction. [Verse 5]

- I am neither Jnani or Ajnani – who am I? I am Advaita Atma.

Revision :

Steps :

- a) Jnanam and Karma both require Dvaitam to get born.
 - Avidya Upadanam.
 - Karma requires Agyanam and Dvaitam to give its result.
- b) Jnanam for doing its function does not require Agyanam and Dvaitam.
- c) Jnanam enjoys its status because of its validity to truth.
 - Jnanams content of knowledge is Advaitam, Satya Vastu.

- Because of that validity, Jnanam destroys ignorance and Dvaitam.
- Jnanam does not depend upon Avidya or Dvaitam for doing function of Samsara Nivritti.

Conclusion :

- Jnanam does not require meditation to give Phalam.
- At time of Sravanam, Shastra Pramanam is operating, Atma is there, liberated Nature is an eternal fact, knowledge rises, destroys ignorance.
- Light does not require time to dispel and destroy darkness.
- Once Aham Brahma Asmi Vritti has negated the ignorance, it is given title of Jnana Vritti.
- Once ignorance is removed, it does not have to stay as Jnana Vritti.

New Topic :

a) Substance : (Siddha Vastu)

- For clip, substance, to produce requires Dvaitam.
- Can exist independently, no Dvaitam required.

b) Baby – to be born requires Dvaitam not for survival.

Action :

- Process from substance.
- **For Speech :**

Student, mike, teacher, duality required.

- For Dvaitam to continue, Agyanam is required.
- What about Jnanam?
- It is a process, happens in mind as a result of Triputi.
- Jnani : One who does not have Ajnanam.
- Adrishtam, Apoorvam (in Mimamsa language – Karma Phalam survives continuously until Svarga comes).

Verse 36 :

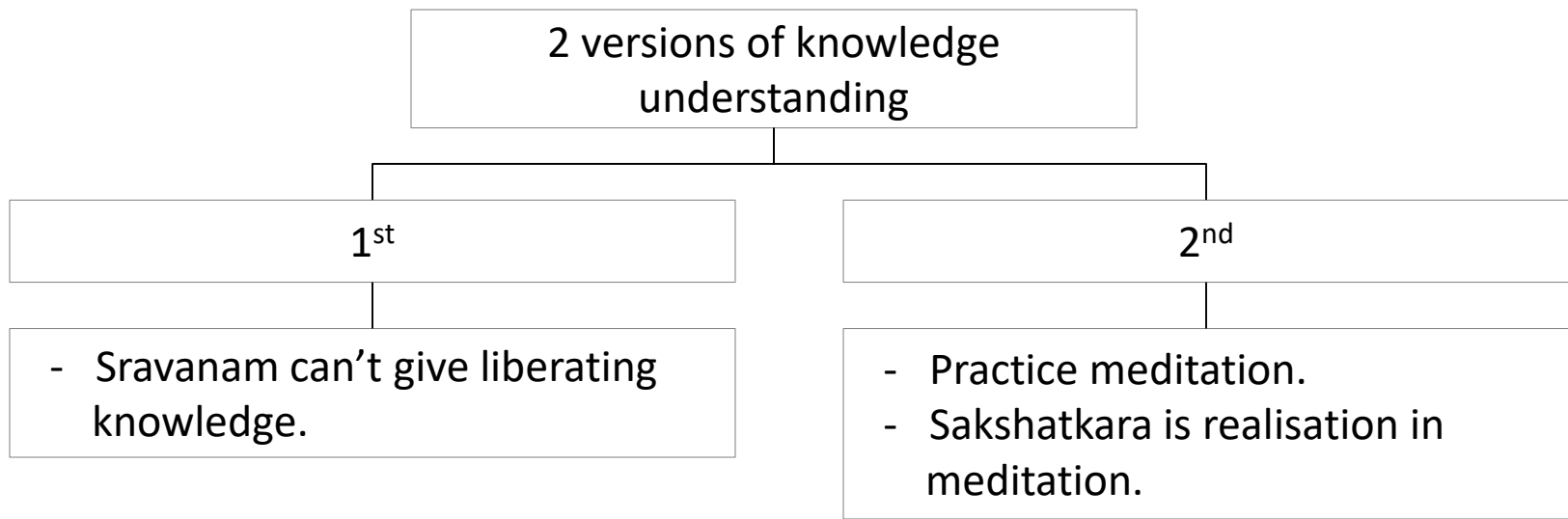
बलवद्धि प्रमाणोत्थं सम्यग्ज्ञानं न बाध्यते ।
आकाङ्क्षते न चाप्यन्यद्-बाधनं प्रति साधनम् ॥ ३६ ॥

*bala-vaddhi pramāṇotthaṁ samyag-jñānaṁ na bādhyate
ākāṅkṣate na cāpy anyad bādhanam prati sādhanam*

Since knowledge which arises from pramana is powerful, it cannot be sublated. Also, it does not seek the help of any other means for removing [the erroneous perception of duality].
[Verse 36]

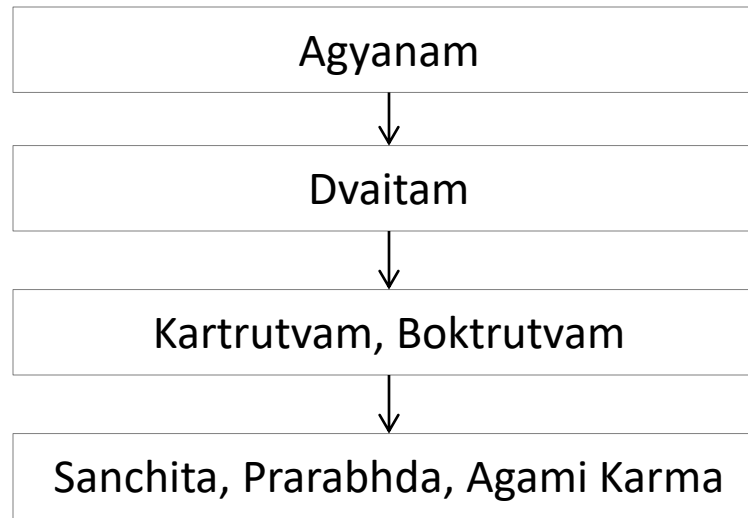
- W.r.t. Moksha Purushartha, Phalam does not depend on any extraneous factor other than its Utpatti.
- I am Sakshi Chaitanyam, Sarva Samsara Varjitaha.

Information	Knowledge
<ul style="list-style-type: none"> - Content not fact for me. - Brahman, is theory. 	<ul style="list-style-type: none"> - When content fact for me. - I am ever free fact for me. - I have knowledge, means I am free.



- Vedanta is Pramanam – gives liberation, final knowledge instantaneously.
- No flashy, stronger, explosion into realisation, Samskara.
- Student becomes worthy listener after Japa, Sadhana Chatustaya Sampatti and gets knowledge instead of information.
- Jnanam depends on Advaitam alone to do its function of destroying ignorance unique topic not discussed elsewhere.
- When ignorance is removed, Dvaitam is removed not from experience.
- Dvaitam falsified, Advaitam proved Satyam, Real, eternal.

Family support



Knowledge :

- Fact stronger and can destroy ignorance and misconception – error.

Example :

- Sun stationary – earth going around Sun + itself.

Verse 37 : Introduction

स्वपक्षस्य हेत्ववष्टम्भेन समर्थितत्वात्
निराशङ्कम् उपसंह्रियते ।

*sva-pakṣasya hetv-avaṣṭambhena samarthitatvān
nirāśaṅkam upasaṁhriyate*

Since his standpoint has been established by means of reasoning, he concludes without any uncertainty. [Introduction – Verse 37]

- Right knowledge, Samyak Jnanam, Na Badyate, not negated, falsified.
- Knowledge born out of Veda – Paramartika Satyam.
- Pratyaksha and Science – designed to reveal Vyavaharika Satyam, Mithya.
- Sravanam produces Samsara destroying knowledge.
- Knowledge – I am Paramatma, not miserable suffering Jivatma happens silently.
- 3 levels of Karma Vadis.

Our View :

- Karma can't give liberation, Jnanam independently gives liberation.
- Topic wound up.

Verse 37 :

तस्माद्-दुःखोदधेर्हेतोः अज्ञानस्यापनुत्तये ।
सम्यग्ज्ञानं सुपर्याप्तं क्रिया चेन्नोक्तहेतुतः ॥ ३७ ॥

*tas mā d duḥkhodadher hetor ajñānasyāpanuttaye
samyag-jñānaṁ suparyāptaṁ kriyā cen nokta-hetutaḥ*

Therefore, the right knowledge is enough to destroy ignorance which is the cause of the ocean of sorrow. If it be said that action could do that, it is not so, for the reasons already stated.
[Verse 37]

- Jnanam more than sufficient to eliminate Ajnanam.
- Rise of pain is called Samsara, physical, emotional, intellectual.
- Why people suffering in society / Africa, is intellectual pain,.
- Karma can't remove ignorance or remove Samsara.
- Sureshvaracharya bashes Karma left and right.

Verse 38 - Introduction :

ननु बलवदपि सम्यग्ज्ञानं सत् अप्रमाणोत्थेन
असम्यग्ज्ञानेन बाध्यमानम् उपलभामहे ।
यतः उत्पन्न-परमार्थ-बोधस्यापि कर्तृत्व-
भोक्तृत्व- रागद्वेषाद्यनवबोधोत्थ-प्रत्ययाः आविर्भवन्ति ।
न हि अबाधिते सम्यग्ज्ञाने तद्विरुद्धानां प्रत्ययानां
सम्भवोऽस्ति । न एतद्-एवम् । कुतः ?

*nanu balavad api samyag-jñānaṃ sad apramāṇotthen
āsamyag-jñānena bādhyamānam upalabhāmahe
yata utpanna-paramārtha-bodhasyāpi kartṛtva-
bhokṛtva-rāga-dveṣādy-anavabodhottha- pratyayā āvirbhavanti.
na hy abādhite samyag-jñāne tad-viruddhānāṃ pratyayānāṃ
saṃbhavo 'sti. naitad evam. kutaḥ*

One may object that though right knowledge is powerful, we find that it gets sublated by erroneous cognition arising from an invalid source. For, wrong ideas such as agency and enjoyership, feelings of desire and aversion, etc., which are caused by ignorance, appear even in the case of a person who has knowledge of the ultimate reality, and without sublating right knowledge, wrong notions which are opposed to it cannot take place. This objection is not tenable for this reason. [Introduction – Verse 38]

Purva Pakshi :

- Jnanam is powerful in class but Agyanam relapses and becomes powerful once again at home.
- Knowledge can't totally destroy ignorance.
- I am father, husband, son, Karta, bokta, thoughts continue while interacting with the world.
- Comes back, relapses like cancer.

Sureshvaracharya :

- Ignorance can't come back.
- Live ignorance itself can't challenge knowledge, how can dead ignorance challenge Jnanam.

Verse 38 :

बाधितत्वादविद्यायाः विद्यां सा नैव बाधते ।
तद्वासना निमित्तत्वं यान्ति विद्यास्मृतेर्ध्रुवम् ॥ ३८ ॥

*bādhitatvād avidyāyā vidyāṃ sā naiva bādhate
tad-vāsanā nimittatvaṃ yānti vidyā-smṛter dhruvam*

Since ignorance has been sublated, it can never sublimate knowledge. The impressions left over by knowledge certainly lead to the recollection of knowledge. [Verse 38]

- Ignorance can't come back again.
- Can't produce erroneous notion like Ahamkara, Kami, Raghi.
- Erroneous notions are Vasanas connected with Body when Avidya Vasana was there.
- Avidya does not exist.
- When Avidya vasanas exist, memory, habit, responsible for Samsara.

Purva Pakshi :

- Will require Jnanam again to destroy Avidya Vasana.

Sureshvaracharya :

- For destruction of Avidya Vasana, Jnana Vasana is enough.
- What you studied in class, bring back Jnana Vritti, Avidya Vasana will be removed.

- Both Avidya and Avidya Vasana taken care by Jnanam and Jnanam Smriti.
- Don't require Karma.
- Nididhyasanam enough to handle Samsara.
- Based on Advaitam fact alone, knowledge destroys Agyanam and Agyanam based Triputi.
- When Avidya Vasana produces Samsara, Avidya Vasana will remind, trigger teachings.
- Jnana Vasanas activated for sincere student.
- Jnanam will help through out life. This is Guarantee given by Vedas.
- Take refuge to teaching and support in all situations.
- Take Sankapa – Will use teaching as my support.
- Nishchaya, Sankalpa, Abhyasa of above should happen.
- Then only Jnana Yoga begins.

Karma Yogi	Jnana Yogi
a) Depends on Bhagawan for confronting life. b) Faith only in Bagawan. c) Prayer : - Help me in difficult situations of life.	a) Depends on Bagawans teaching for life. b) Faith in Bagawan and teaching. c) Nourish my faith in your teaching and help me preserve Jnana Yoga. - I surrender to Bagawan's knowledge.

Verse 39 – Introduction :

"कर्माज्ञानसमुत्थत्वात्" इत्युक्तो हेतुः तस्य च समर्थनं
पूर्वमेव अभिहितं "हितं सम्प्रेप्सताम्" इत्यादिना ।
तदभ्युच्चयार्थम् अविद्यान्वयेन च
संसारान्वयित्वं प्रदर्शयिष्यामि इत्यत आह ।

" karmajñana-samutthatvat " ity ukto hetus tasya ca samarthanam
purvam evabhihitam " hitam samprepsatam " ity adina ।
tad-abhyuccayartham avidyanvayena ca
samsaranvayitvam pradarsayisyamity ata aha ।

By the statement, “Since karma arises from ignorance” (verse 35) the reason has been given [to show why karma cannot remove ignorance], and the justification therefor has already been provided through verses such as “One desires to attain the good” (verse 29). With a view to supplement it, he says the following by showing that continuance of bondage is because of the continuance of ignorance. [Introduction – Verse 39]

Verse 35 :

कर्माज्ञानसमुत्थत्वात् नालं मोहापनुत्तये ।
सम्यग्ज्ञानं विरोध्यस्य तामिस्रस्यांशुमानिव ॥३५॥

*karmājñāna-samutthatvān nālaṃ mohāpanuttaye
samyag-jñānaṃ virodhy asya tāmisrasyāṃśumān iva*

Action is not competent to remove ignorance, because it arises from ignorance. Right knowledge is its enemy in the same way as the sun is the enemy of darkness. [Verse 35]

- Logical support given – Karma can't destroy ignorance, can't give Moksha also.

Elaboration in Verse 29 :

हितं सम्प्रेप्सतां मोहात् अहितं च जिहासताम् ।
उपायान् प्राप्तिहानार्थान् शास्त्रं भासयतेऽर्कवत् ॥ २९ ॥

*hitam samprepsatām mohād ahitam ca jihāsatām
upāyān prāpti-hānārthān śāstram bhāsayate 'rkavat*

Like the sun, scripture reveals the means for acquiring and avoiding ends for the benefit of those who, due to delusion, wish to attain the good and avoid the bad. [Verse 29]

Sureshvaracharya :

- Veidika Karma born out of ignorance.
- Vedas give knowledge of ritual.
- Performance of ritual because of desire and ignorance.

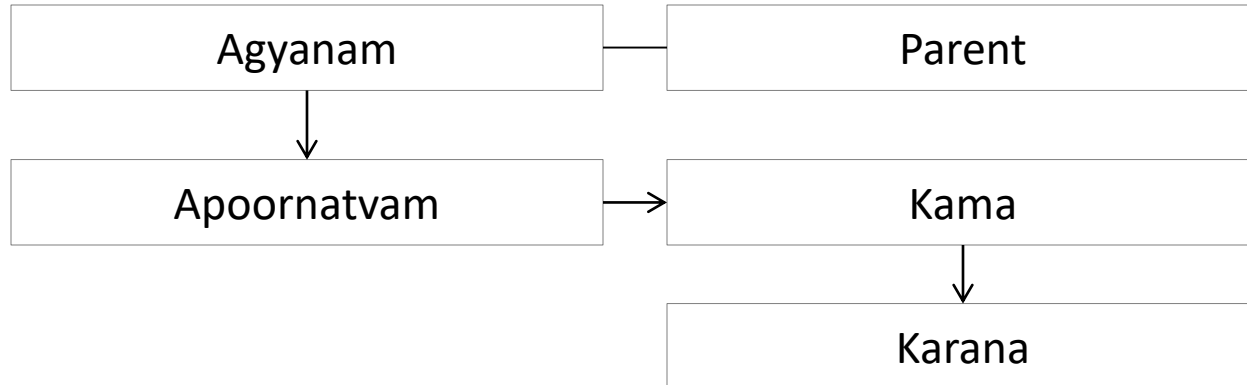
Example :

- Putra Kameshti – Ritual.

Cause :

- Desire for Putra.

Steps :



Verse 39 :

ब्राह्मण्याद्यात्मके देहे लात्वा नात्मेति भावनाम् ।
श्रुतेः किङ्करतामेति वाङ्मनःकायकर्मसु ॥ ३९ ॥

*brāhmaṇya-ādy-ātmake dehe lātvā nātmēti bhāvanām
śruteḥ kiṅkaratām eti vāṅ-manah-kāya-karmasu*

A person, holding the notion that the body associated with the status of a Brahmana, etc. is the Self, becomes a servant of Sruti in his actions of speech, mind, and body. [Verse 39]

- For doing Veidika Karma, Anatma Abhimana has to be invoked, Varna – Ashrama Abhimana, superimposition, Adhyasa born out of Agyanam.
- Sanyasa does not have abivadaya and does not listen to others abivadaya.
- Laukika Karma also requires identification – Adhyasa with father, brother, personality – ignorance perpetuated, no Moksha.
- Body has Varna + Ashrama, not me.
- Sacred thread brings Samskaras to the body not to me.
- One becomes slave of Veda Vidhi Nisheda.

Dasa :

- Claims slavery.

Swamy :

- Drops slavery – Aham Brahma Asmi – master.
- Every Karmi has Deha Abhimana, Agyanam, Agyana Janya Adhyasa.

Verse 40 – Introduction :

यस्मात् कर्माज्ञानसमुत्थमेव तस्मात्
तदव्यावृत्तौ निवर्तते इत्युच्यते ।

*yasmāt karmājñāna-samuttham eva tasmāt
tad-vyāvṛttau nivartata ity ucyate*

It will be stated that since action arises from ignorance, it disappears when ignorance is removed. [Introduction – Verse 40]

- Brahma Jnani is a Swami internally not Veda Dasa.
- **Verse 39 :**
Samsara travels with Agyana Companion all the time.
- Karma is accompanied by ignorance through out its existence.
- It is uninvited companion.
- How Karma goes with Avidya?
- Performance of any ritual is with varna Ashrama designations, Deha Abhimana, Adhyasa.

Verse 39 : Anvaya :

- Where Avidya is, Samsara is.

Verse 40 :

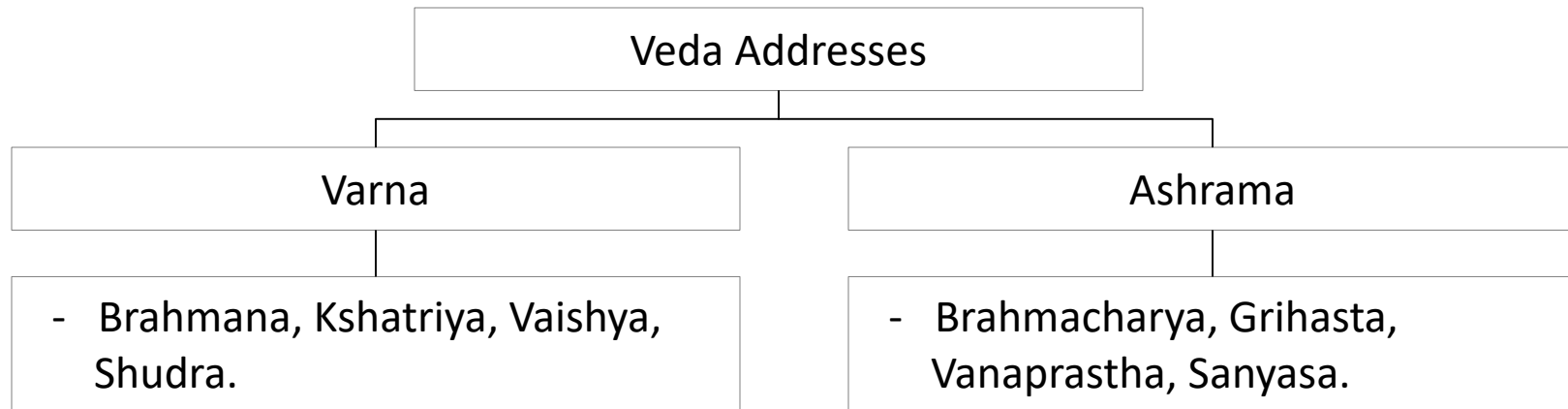
दग्धाखिलाधिकारश्चेद्-ब्रह्मज्ञानाग्निना मुनिः ।
वर्तमानः श्रुतेर्मूर्ध्नि नैव स्याद्-वेदकिङ्करः ॥ ४० ॥

*dagdhākhilādhikāraś ced brahma-jñānāgninā munih
vartamānaḥ śruter mūrdhni naiva syād veda-kiṅkaraḥ*

If a sage can get the entire notion of eligibility burnt by the fire of the knowledge of Brahman, he remains seated on the head of Sruti; and he is never a servant of the Veda. [Verse 40]

Vyatireka Argument :

- When person gains Aham Brahma Asmi knowledge, immediately Deha Abhimana goes.
- Once Deha Abhimana goes, Vedic injunctions irrelevant.



Jnani :

- Karma Adhikara Burnt by fire of Brahma Jnanam.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Is subject matter of Vedantic teaching, Brahman.
- All Upanishads talking about me alone, Param Brahman.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।

mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- No Kama, Avidya, Samsara for Jnani.

Verse 41 – Introduction :

अथ इतरो घनतर-अविद्यापटलसंवीत-अन्तःकरणः
अङ्गीकृतकर्तृत्वाद्यशेष- कर्माधिकार-कारणो
विधिप्रतिषेधचोदना-सन्दंशोपदष्टः कर्मसु प्रवर्तमानः ।

athetaro ghanatarāvidyā-paṭala-saṁvītāntaḥkaraṇo

'ṅgikṛta-kartṛtvādy-aśeṣa-karmādhikāra-kāraṇo

vidhi-pratiṣedha-codanā-saṁdaṁśopadaṣṭaḥ karmasu pravartamānaḥ

Then, the other person, whose mind is covered by the dense veil of ignorance and who accepts conditions such as agency which make him eligible for all actions engages in action, being pressed by the tongs of scriptural injunction and prohibition. [Introduction – Verse 41]

Verse 40 :

- Jnanis condition – free – Mukta.

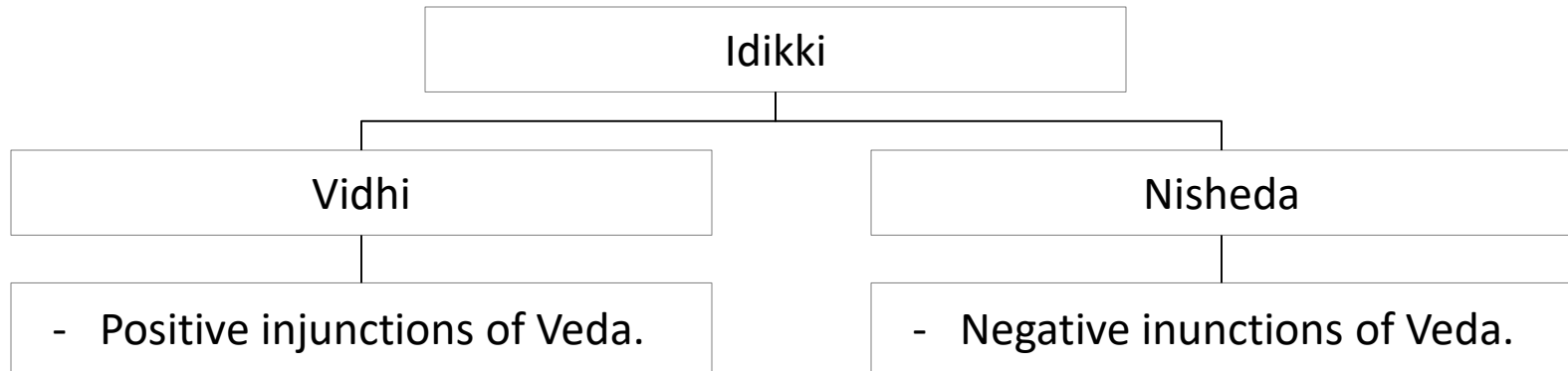
Verse 41 :

- Ajnanis condition – Baddaha.
- Associated with Kama, invokes Varna, Ashrama, gothra, perpetuates Karma, travels from Samsara to more Samsara.
- Karma Khanda can never rescue person from Agyanam and Samsara.
- Has thick covering of Avidya.
- Intellectual vision blindfolded by thick cloth of ignorance.
- Looks upon himself as Karta, Bokta, endowed with qualification for doing Karma.

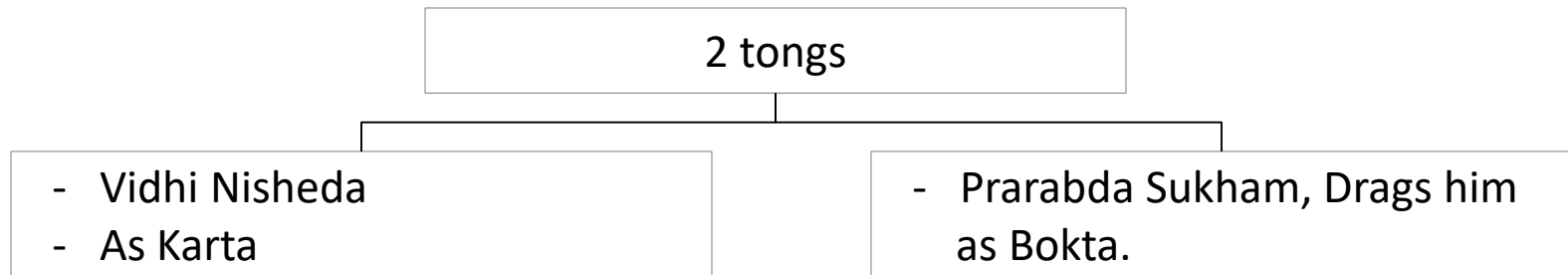
Ritual :

- Krishna Kesha Agnim Athadita.

- One who has hair black can do the ritual.
- Ajnani claims Gothra, Adhikara for doing Rituals proudly.
- Caught between 2 pairs of tongs (Idikki).



- Helplessly caught, because of Kartrutva, Boktrutva Abhimana and Prarabda Karma which brings in helpless situations.



- How to be free as Akarta, Abokta?
- Come to me says Sureshvaracharya.

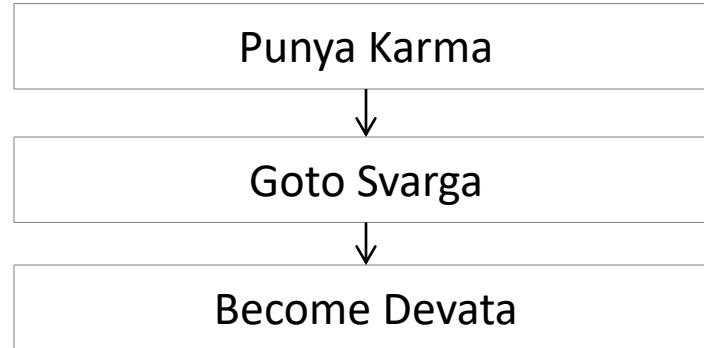
Verse 41 :

शुभैः प्राप्नोति देवत्वं निषिद्धैर्नारकीं गतिम् ।
उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ॥ ४१ ॥

*śubhaiḥ prāpnoti devatvaṃ niṣiddhair nārakīm gatim
ubhābhyāṃ puṇya-pāpābhyāṃ mānuṣyaṃ labhate'vaśaḥ*

Such a person, who has no freedom, attains the status of a god by doing good deeds, goes down to hell by performing prohibited actions, and attains the status of a man by doing both good and bad deeds. [Verse 41]

- Popular verse quoted in scriptures.
- What happens to me if I am caught as Bokta between Punya – Papa tongs?



Taittiriya Upanishad : Brahmananda Valli

ते ये शतमिन्द्रस्याऽऽनन्दाः ।
स एको बृहस्पतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य ।

**te ye satamindrasyanandah ।
sa eko brhaspateranandah ।
srotriyasya cakamahatasya ॥ 9 ॥**

A hundredfold the bliss of Indra is the unit of joy of Brahaspati and it is also equal to the bliss of a srotriya who is devoid of all desires. [II – VIII – 9]

- Ananda of Svarga has gradations, there are superior gods.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Doing actions prohibited by Karma Khanda – go to naraka.
- Manushya Loka – 1 hour Sukham, 1 hour Dukham.